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SŪLĀSŪT TŪL KŪTŪŪB *

A TREATISE

ON THE

MOMENTOUS CONTROVERSY REGARDING SALVATION
PENDING BETWEEN CHRISTIANS AND
MAHOMMEDANS

IN WHICH

THE CURRENT UNFOUNDED TRADITIONS OF THE
MAHOMMEDANS ARE REFUTED UPON A MULTITUDE OF
PASSAGES

OF THE OLD TESTAMENT, THE NEW TESTAMENT
AND THE KORAN,

AND THE

ORIGINAL TRUTH OF GOD IS SUBMITTED
TO THE ENQUIRER

INSCRIBED

TO

The Erudite Mahommedans of Hindostan,

BY

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TRANSLATED BY THE AUTHOR

AND PRINTED BY CALEB FOSTER, AT THE FOSTER PRESS

Madras Anno Domini 1868 Heyra 1285

* The Three Books

ADVERTISEMENT

THIS little Book, is translated from a Hindostanee Work of like name, lately published by the Translator "It discusses upon evidence the question, Is the Bible, including Old and New Testaments, or the Korān, the infallible guide of God in the salvation of the soul ? and it professes to be an irrefragable demonstration of the fallaciousness of the religion called Islam It is published in English for the two following reasons first, that all those who take an interest in the spiritual welfare of the Mahommedans, may have the key of the Islamic controversy placed in their hands and secondly, that those learned Hindoos, who have begun to recognize the importance of ascertaining the true way of salvation, may have opportunity of examining the doctrines, and judging between the claims, of the abovementioned Books

The reader may rest assured that he has an exact translation of the Original Work before him, and reads the argument throughout, as correctly as though he read in the Hindostanee tongue The personal anxiety of the Translator, that THIS DEMONSTRATION should go forth exactly as delivered to the Mahommedans, has caused him to aim at the closest possible rendering It should be observed, that the multitudinous passages printed in small capitals are those, which for the sake of emphasizing, have in the Hindee edition been marked with a *single mark* while the few which have been given in large capitals, are such as have been distinguished by a *double mark* A few notes have been found necessary for the information of the reader in English these are preceded by the initial letters E R , signifying English Reader Original notes have no prefix

, 1868

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EXPLANATORY NOTE

IN the preface and first chapter of this Treatise it is said, that the Books whose doctrine will here be brought under enquiry are,—the Towrite, the Injeel, and the Korān. The Mahommedan reader will doubtless think it strange, that in the places referred to, no mention has been made of the Zuboor. The reason is, that that Book, and the Books sent down by means of the other Hebrew prophets, are included in the Towrite, the Jews making use of the word Towrāh* as a general title by which to designate the whole of their Sacred Books. Let the Mahommedan reader therefore know, that in following the argument contained in this Work, it will speedily appear, that a multitude of extracts, have, by way of evidence, been submitted from the Zuboor †

* Viz, Instruction, or Law the word Towrite is derived from it

† E R Mahommedans are exceedingly ignorant of the canon of Scripture they are in the habit of affirming that there are but four divine books the Towrite, or Pentateuch the Zuboor, generally supposed to be the Book of Psalms, the Injeel, or New Testament and the Korān. Of the Zuboor, all they know or say is that it was sent down through David hence the meaning of that word has invariably and certainly wrongly, been given in Dictionaries as the Psalms of David. It is evident however that it has a far wider signification comprehending all the books of the Jewish Chethu him, together with the Prophetic Books. For Mahommed has said and reiterated in the Korān, that he himself, and all the faithful of his time, "*believed in that which had been sent down to Moses, and Jesus, and the prophets from their Lord—making no distinction between any of them*" Taken under this greatly extended, and, as we have here proved, original signification of the word Zuboor Mahommedan assertion with regard to the Scripture is correct but would be altogether inaccurate, if the meaning of the term in question should be restricted to the Book of Psalms

P R E F A C E

THERE are many religions in the world there is but one which is from God There are also many Books extant, which profess to shew the way of salvation there can be but one, which reveals it aright There are, moreover, many religious sects in the world, and their idols are innumerable there are but three among them which profess the worship of the only true God,* viz , the Hebrew, the Christian, and the Mahommedan These sects, mutually professing to serve the only true God, it might naturally be expected that they should be agreed as to the acceptable manner of His worship but, especially, as to the way of salvation It is not so, however their differences in these respects, being as wide as the poles The reason of these great differences is, that there are three Books in the world which lay claim to divine origin—the Old Testament, the New Testament, and the Korān Of these, the Hebrews hold the first only to be inspired, and reject the rest The Christians, receive the *two* first, and only reject the last While the Mahommedans, pin their faith to the last alone believing that the two first, though given by inspiration, have long ago been cancelled by the last There being but one way of salvation ordained by God for the soul of man, it is evident that two of the sects in question are wrong, and are, it is to be feared, perishing Without at present fixing the error upon either, we may at least be permitted to say, that it is highly expedient for the temporal welfare and everlasting interests of such as are wrong, that they should be put right But when a people's errors in faith and practice spring from the particular book or books received by themselves, it is impossible that they should be delivered from those errors, until such book or books as are the instruments in deceiving them be exposed, and their contrariety to the Divine will demonstrated We have therefore seen fit, to propose the following important question as the subject-matter of enquiry in the present Treatise, viz , Which of the Books to which reference has been made, is wrong, and which the infallible guide of God, in the soul's salvation? With a view to cast light upon this momentous query, and establish the original truth of redemption, the book "Sulāsut Tāl Kūtūb" has been undertaken

* E R The corresponding Mahommedan expression is, "Sole God with out a fellow "

In enquiring into an important case of this kind, every intelligent mind will readily admit, that the argument should be based upon fact and evidence alone. All unauthenticated traditions, and empty affirmations of self interested and prejudiced parties, should be carefully excluded, and nothing received, save that which is supported by divine authority, or susceptible of reasonable proof. To secure this desirable end, the Author before touching the argument found it necessary, to lay down three simple but stringent rules for the guidance of himself and the Mahommedan reader, according to which, he trusts it will be found, he has conducted the whole of this enquiry. And he humbly submits, that when facts and evidences are not merely abundant but conclusive, they should not be suppressed simply because they clash with the prejudices, or pain the feelings of a sect. For the obvious design of enquiries such as this is, to annihilate those very prejudices and errors, which falsehood has begotten, and ignorance perpetuated in the soul. Be it known therefore to our Mahommedan readers, that the book "*Sulāṣut Tāl Kūtūb*" establishes Divine Truth, regardless of feeling, laying hard at error wherever it is found. Not however, with design to pain the feelings of others, but simply because error is pernicious, and invariably subversive of the spiritual interests of mankind. Doubtless in its flight, the arrow of argument will from time to time graze the reader's heart. but the Author trusts to his courtesy to remember, that in no instance is it wantonly aimed thereat, but against the monster Error, and shall, God willing, surely smite it to the heart.

But should the demonstrations contained in this Work, or any of them, prove to be imperfect, or should the authority adduced in support of them be deemed less than trustworthy and conclusive, it will not be difficult for the Mahommedan reader, or his religious Guides, to refute them by Truth. For error is always contemptible, and for the most part, easy of refutation as it is vile, and cannot for any lengthened period be upheld in the presence of Divine Truth. If then, on perusal, anything in this Work shall be found to have been advanced from malice rather than equity, or from prejudice rather than truth, the Author would invite all who may be aggrieved thereat, with their utmost ability and eloquence to hold it up to merited scorn. Let every Mahommedan therefore know, that the book "*Sulāṣut Tāl Kūtūb*," if in any particular it shall be chargeable with wrong, invites refutation.

Again, be it said, that that book which is divine, and that religion which is of God, are more precious than gems and princely treasure. Hence, possession of such inestimable blessings, renders it imperative that the possessor defend the same, with his whole intellectual power. For what shall be thought of that religion, which by its own adherents is not considered

worthy of defence? Certainly—that it is not worth the trouble of any one to regard it. What less *could* be thought by any intelligent party? In short, if a religion be trustworthy and divine, its worth transcends the universe, for our life—our everlasting life hangs upon it. With the utmost jealousy therefore it should be defended, against the machinations of earth and hell. But if not trustworthy and divine, it is of less value than the dirt beneath our feet. nay¹ it is more deadly than poison, for not only does it betray the soul in the momentous matter of salvation, but continues to involve it in a deepening condemnation. What a sufficient reason is here for the exposure of every false religion. Should not all that are such be unmasked, and demonstrated deceptive and pernicious? And does not he render Creator and creature the most faithful service, who striking direct at the foundations, lays their glory in the dust? Wherefore, if the religion defended in this Work, be not as the Author supposes, trustworthy and divine, Mahommedans should combine, and with all the power of eloquence, argument, and truth, demonstrate its fallaciousness. Let every Mahommedan then know, that the book “*Sulāsut Tūl Kūtūūb*,” if wrong, not merely invites, but demands refutation.

In offering this Work to the scrutiny of one of the most intelligent of the races of Hindostan, the Author would crave permission to express to the erudite and reflecting of that race, the surprise with which he and all pious Englishmen regard the fact, that Mahommedans are not only satisfied to abide in ignorance of the contents of that Book upon which they themselves profess to believe, but choose also to veil their eyes to the truths of the Old and New Testaments. It is a fact, that the great mass of Mahommedans know absolutely nothing of the contents of the Book to which they pin their faith, and on which they peril the salvation of their souls. For although that Book has for some years been translated into the Hindostanee tongue, yet the readers are surprisingly few, insomuch that the vast majority of Mahommedans have no knowledge whatever as to what it admits, or what rejects. Few indeed of this sect understand the extent to which Mahommed Mustapha commends the Sacred Books in use with the Christians. The Author has therefore deemed it right, for the information of such unenlightened parties, to submit a number of extracts from the Korān, by way of examples. But—if Mahommedans be utterly ignorant of the admissions of the Korān, they are equally so with regard to the contents of the Holy Scriptures. For it is a fact, that except a few scholars who in certain English schools read the Old and New Testaments as class books, the rest of the Mahommedans think that those Volumes are not worth the trouble of perusal. Hence, they are altogether destitute of means, by which to detect the falsehood of those traditions in which from infancy they have

been educated. We refer specially to the two following matters. First, the tradition universally current among them, that the Zuboor was revealed to cancel the Pentateuch, the New Testament, the Zuboor, and the Korān, the New Testament. Secondly, the false and groundless imagination, that the Holy Scriptures have been corrupted by the Jews and Christians, and rendered untrustworthy. Had Mahommedans accurately understood the contents of those books, they could not for a moment have cherished imaginations so puerile. but as long as they remain in ignorance, they will continue unhesitatingly to adopt every error, for they are absolutely without means by which to ascertain what the Word of God really is. While they live they must abide groping in darkness, and enveloped in thick darkness, must enter eternity when they die—to awake to a more enlarged knowledge before the judgment seat of God, where the glad tidings of salvation are unavailing, and the hope of mercy is clean gone for ever. Because of this pitiable condition of the Mahommedans, the book “*Sulāsut Tāl Kūtūb*” advances from the Korān on one hand, and from the Old and New Testaments on the other, a number of proofs from which, strange though it seem, it will nevertheless be understood, that the Korān demonstrates the trustworthiness of the doctrines of the Christians, and Mahommed Mustapha himself, is a witness to the salvation of Jesus Christ. Let the Mahommedan reader then know, that the book “*Sulāsut Tāl Kūtūb*” will abundantly prove these assertions, or accept the deserved contempt of every ingenuous mind.

A further remark worthy to be offered in this place, has reference to the sacredness of human rights, and the justice that is due between man and man. Observe then,—liberty of conscience is the very dearest of all the rights which belong to man compared with which, liberty of person sinks into utter insignificance. Wrest away *this*, and perfect bondage alone, remains to the immortal mind. For if contrary to its light and judgment, the soul of man be constrained to the service of error, not only does it fall a victim to self contempt, but acquires a vastly augmented degree of responsibility before God. Of all the wrongs which man is capable of inflicting upon his fellow, Which is greater than this? Nevertheless Hindoos, and many Mahommedans likewise, if at any time their relatives or friends begin to apprehend the Word of God, seek to hinder them by resorting to the most severe and ruthless persecution. Nothing *can* be more tyrannical nor in the end, more ineffectual and vain. That it is tyrannical is seen from the fact, that in the day of judgment no man can possibly be responsible for his fellow, nor render God a ransom for his soul. And since no man can be responsible for his brother in the day of judgment, moreover, if he could, would not be willing, how monstrous the oppression which in life-time would constrain him, in despite of evidence, conscience, and truth.

Accursed be all such tyranny ! This *may* indeed, be a fitting badge for the idolator, but should be far removed from the Mahommedan, who, boasting the knowledge of God, looks up to the celestial throne and acknowledges, that He who sits thereon is Just Does the man who thus violates the plainest dictates of justice suppose, that he himself shall escape the righteous judgment of God ? Or, in thus wresting from his fellow the most sacred of all human rights, does he in the true spirit of infidelity mutter in his heart, saying, The God of justice shall not see it—nor the Judge of the whole earth, avenge ?

But, it is worthy of observation, that history and experience combine to prove, that oppression and violence are not sufficient to hinder the Word of God and power of the Holy Ghost Let us turn for a single moment to the multitudinous persecutions which in the early day came upon the Christian Church* at the hands of the Roman emperors What then do we behold ? Thousands, and tens of thousands of Christians, sacrificed with unspeakable barbarity by the malice of the heathen, but others springing up, with a rapidity which rendered the brutality and enmity of their murderers altogether insufficient for their extinction until at length it became a proverb in the Church, and a taunt to her enemies, that “the blood of the martyrs is the seed of the Church” Let wanton persecutors therefore understand, that the book “*Sulāsut Tūl Kūtūb*” comes to assure them, that they shall surely reap the reward of all their violence at the hand of God but in the meantime, their malice shall neither retard the progress of divine truth, nor hinder the operation of the Holy Ghost †

In conclusion, the Author would earnestly commend to the discriminating among Mahommedans, the following fact which is highly worthy of their consideration, to wit, that as in the material world, knowledge is found to be a source of power, so also is it proved in spiritual things Let us glance for a moment at its power in the material world By knowledge, the European mariner in his arrowy steam boat, compasses in brief space the world, the Hindoo fisher meanwhile, in his puny catamaran, with difficulty pushing amid the surf that breaks upon his native shore By knowledge, the English through means of the electric wire, transmit messages hundreds of leagues, aye ! thousands of miles beneath the sea, in the space of a few moments; while many of

* The word “*kalessa*” (church) is derived from the Greek word “*ekklesia*,” and is commonly used to signify a house of worship the original meaning however is the people of Christ Let the reader very carefully observe then that in this book the word in question is never used for a place of worship, but always to designate the followers of the gospel

† The Holy Ghost is the third immaculate person in the Holy Trinity It is He who revealed the Word to the prophets, and He, by his divine power, gives it effect in the heart of man.

save weeping and wailing, and gnashing of teeth, then, it is certain, that all vain jangling upon the question here propounded is utter folly, and nothing right, save the most diligent enquiry, in connexion with heartfelt supplication for divine guidance O Lord, every truth which is not level to my capacity, do Thou teach by the light of thy Holy Spirit, illumine my mind reveal to me the secret of Thy salvation and lead me, to my latest breath, in the path of righteousness

To exclude unprofitable discussion, and attain to a real solution of the question proposed, every intelligent inquirer will perceive, that it is absolutely necessary to lay down the three following rules for the guidance of disputants—

1 That, in the important matter of salvation, no statement shall be received except on authentic testimony, or reasonable proof

2 That, divine testimonies being infallible, shall, when clearly established, be deemed conclusive

3 That, in the important matter of salvation, all instruction destitute of warrant, and that which is opposed to the aforesaid divine testimonies, shall be deemed false, and the invention of man.

We have confidence that every discriminating reader of the book "Sulāsut Tūl Kūtūb," will be satisfied to conduct his enquiries according to these reasonable rules —remembering, that shortly we must all appear before the judgment seat of God, not merely to answer for the sins of the flesh, but to account for all those opportunities of knowledge with which we have been favoured by God He that has despised all the opportunities which have been given him, and preferred human traditions to the Word of God, that in spite of every divine warning, has chosen darkness rather than light, death than life eternal, will find himself in a fearful position in that day Such an one, shall abundantly reap the bitter fruits of his obstinacy and pride, and in hell transcend his fellows in confessing, that knowingly and wilfully he has brought his blood upon his own head

In conformity with the rules established, we shall now open this enquiry by laying down seven distinct propositions, to which every conscientious Mahomedan must unhesitatingly assent To each of these, we shall append a reasonable proof, and afterwards demonstrate the whole seven from the writing called the Korān These propositions are as follows,—

1 Christians and Mahomedans, do mutually acknowledge, that the Books of Moses* are the Word of God And these, being by far the most ancient of the Books in dispute, the ORIGINAL SALVATION OF GOD must necessarily be contained in them

1 The proof is as follows,—Because, inasmuch as the children of Adam are at the present time sinners, so likewise from the beginning, have they been guilty and in need of salvation The

* The first five books of the Old Testament, are the Books of Moses

design of God therefore, in revealing his Word in the world, was the same in the beginning as it is now, viz, that the souls of men should obtain guidance as to the way of salvation. It is evident then, that the ORIGINAL SALVATION OF GOD is contained in the Books of Moses.

2 The ORIGINAL SALVATION OF GOD revealed in the Books of Moses, can neither be changed, nor abolished.

* 2 The proof is as follows,—Because, the Divine Purpose is immutable! God establishes all his purposes in supreme wisdom, and having thus established, He stains not the perfection of his wisdom, by altering them. Therefore, having established THE ORIGINAL SALVATION revealed in the Books of Moses, in supreme wisdom, He stains not the perfection of his wisdom, by altering, or abolishing it.

3 The ORIGINAL SALVATION OF GOD revealed in the Books of Moses, being incapable of change, the indispensable mark of a true prophet is, that he should be agreed with THAT SALVATION.

3 The proof is as follows,—Because, whatever is sent down from God, must necessarily be in accordance with his Word. Hence, if any person speak by divine inspiration with regard to salvation, his testimony will certainly be in accordance with THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses.

4 The ORIGINAL SALVATION OF GOD revealed in the Books of Moses, not being capable of change, the infallible mark of a false prophet is, that his testimony should be opposed to THAT SALVATION.

4 The proof is as follows,—Because, whatever is sent down from God, must necessarily be in accordance with his Word. It is evident therefore, that if any man claim to be inspired, and his testimony be opposed to THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, it bears the stamp of falsehood, moreover, no additional evidence is needed, in order to prove it a forgery.

5 From the time of Moses there have been two distinct classes of prophets, who in the matter of salvation, have claimed to teach by inspiration of God, viz, the Hebrew, and the Arabian.

5 The proof is as follows,—Because, the writings of these two classes, are extant to the present day. The Books of the former, being entitled the Old and New Testaments, while the Book of the latter, is called the Korān. By an examination of these books it is clearly understood, that in the matter of salvation, both these classes claim to have taught by inspiration of God.

6 Of these two classes, the first, viz, the Hebrew Prophets, are strictly agreed with THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses. Hence, they all bear the decisive mark of divine inspiration.

6 The proof is as follows,—Because, by comparing their writings with the Books of Moses, it is clearly understood that

they correspond with those Books. Moreover, the writings of these prophets being within everybody's reach, the Inquirer after truth may for the trouble of reading, assure himself of that fact. The Hebrew Prophets therefore, being in perfect harmony with THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, it is proven, that they all bear the decisive mark of inspiration.

7 Of the second class, the Prophet of Arabia, is not only not agreed with THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, but most presumptuously denies it. Therefore, he entirely lacks the genuine mark of divine inspiration.

7 The proof is as follows.—Because, from a casual examination of the book called the Korān, it is evident, that its teaching is altogether contrary to the teachings of Moses. The Korān therefore, being diametrically opposed to THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, it is clear, that Mahommed Mustapha, the prophet of Arabia, was an uninspired man, or in plain words, a False Prophet!

The above propositions are so simple and intelligible, that every child may comprehend them. moreover, it is not possible that any one in his right mind, should dispute them. They have been laid down thus briefly, in order that the reader may master them at a glance. We shall now for the edification of Mahommedans, demonstrate each of the seven from the contents of the Korān.

Let the Mahommedan reader observe, that Moses, the first writer of the Divine Word, in the 2,509th year from the Creation, having by command of God brought the children of Israel forth from Egypt, led them through the Red Sea into the wilderness of Arabia. In the same year, God called him to the summit of Mount Sinai, where for the space of forty days he remained before God, in the midst of the cloud and glory. During this period, God thoroughly instructed him in all that He deemed necessary to fit him for the fulfilment of his prophetic office, and the accomplishment of the divine purpose. He thus became qualified to write the Book of the beginning of all things, or, Book of Genesis. He was the first man that ever by inspiration of the Holy Ghost, reduced the Word of God to writing. But it is clear from his records, that he was not the first of the prophets. The Book of Genesis shews that long before his time, Noah, and Isaac, and Jacob, had delivered prophecies in the name of God but their predictions were not written, until the era of Moses. Then before the time of Moses, there were no Divine Writings. Besides this, we have no knowledge of any prophet prior to those mentioned in the Books of Moses. The Jews who had the Pentateuch 2,000 years before the time of Mahommed, and the Christians who had the New Testament nearly six hundred, acknowledge no writer of Divine Truth previous to Moses and Mahommed in many passages of the Korān confesses, that before his time the Word of God was with those sects. For instance, in condemning the

Jews with great asperity for rejecting his own prophetic claims, he says in the 11th Sura of the Korān,—“Many of those unto whom THE SCRIPTURES HAVE BEEN GIVEN, desire to render you again unbelievers, after ye have believed” And in the same Sura,—“Verily, although thou shouldst shew unto them to whom THE SCRIPTURE HAS BEEN GIVEN all kinds of signs, yet they will not follow thy Kiblah, neither shalt thou follow their Kiblah” There are many other passages to the same effect but passing by these admissions, it is certain, that the Korān is in great part made up of extracts from the Books of Moses Moreover, it is evident, that Mahommed *took advantage* of those extracts to represent himself to the ignorant Arabs around, as a prophet For instance, referring to the sin of the children of Israel in making and worshipping the calf during the absence of Moses on Mount Sinai, he in the 22nd Sura of the Korān says,—“Thus do we recite unto thee O Mahommed, relations of what hath passed heretofore, and we have given thee an admonition from us.” It is evident, that this passage has been composed for the very purpose of deceiving, for he stole the account of the calf, and a number of other passages also from the Books of Moses Moreover, it is worthy of special regard, THAT MAHOMMED IS NEVER ABLE TO PRODUCE EXTRACTS FROM ANY DIVINE WRITING PREVIOUS TO THE ERA OF MOSES NEITHER IS HE ABLE TO MAKE MENTION OF ANY PROPHET PRIOR TO THOSE MENTIONED IN THE BOOKS OF MOSES Every casual reader of the Korān may observe, that the earliest of the prophets of whom he makes mention, are Enoch and Noah It may therefore be laid down, that Moses is the original prophet, from whom the rudiments of all divine knowledge emanate Not that he himself was the first of the prophets, but because his Books are the first in which the prophecies prior to his own time, are recorded We lay it down therefore, that in the sense here indicated, Moses is the great original of prophecy

Forasmuch then as Moses is the historian of creation, and great original of prophecy, we find that he has been mentioned in the Korān with the utmost respect Indeed, the Korān being half made up of extracts from the Books of Moses, its threatenings moreover, being continually backed by appeals to the judgments which came upon the despisers of Moses, it would indeed have been strange, if Mahommed had *not* treated Moses with respect In short, having set up among the ignorant Arabs his claim to be God’s prophet, and continually making use of the solemn judgments which God executed by the hand of Moses, as a means of intimidating them, it was absolutely necessary that Mahommed should exalt Moses Hence, in the 7th Sura of the Korān, it is written with regard to Moses,—“Then we sent, after the abovementioned apostles, MOSES WITH OUR SIGNS unto Pharaoh and his princes” In the same Sura, the following is a further passage,—“God said unto him, O MOSES, I HAVE

CHOSEN THEE ABOVE ALL MEN, by honoring thee with my commissions, and by speaking unto thee receive therefore that which I have brought thee, and be one of those who give thanks " Also in the xixth Sura, it is written,—“And remember Moses in the book of the Korān, FOR HE WAS SINCERELY UPRIGHT, and WAS AN APOSTLE AND A PROPHET ” In like manner, and for the reason mentioned above, Mahommed not only adjudges Moses a divinely commissioned Law giver, but in many passages of the Koriāp bears witness to the excellence of the book of the law which that Law giver received from God In the vith Sura, it is thus written,—“ Say, who sent down THE BOOK WHICH MOSES BROUGHT, a light and a direction unto men , which ye transcribe on papers, whereof ye publish some part, and great part whereof ye conceal ? Say, GOD SENT IT DOWN ” Also in the iind Sura, it is written,—“ And when WE GAVE MOSES THE BOOK OF THE LAW, and the distinction between good and evil, that peradventure ye might be directed ” But not only does Mahommed bear witness to the excellence of the book of the law, but acknowledges, that that book was sent down to reveal the mercy and loving kindness of God we understand therefore, that THE ORIGINAL SALVATION OF GOD IS contained therein For when it is said, that the book of the law was revealed by God with a view to guidance and mercy, that statement is as much as to say, that the original salvation of God is comprised in it In proof of such statement then, mark, that in the vith Sura of the Korān, it is thus written,—“ We gave also unto Moses the book of the law, a perfect rule unto him who should do right, and a determination concerning all things needful, and a DIRECTION AND A MERCY , that the children of Israel might believe the meeting of their Lord ” Also in the xviiith Sura, it is written,—“ And we gave the book of the law unto Moses, after he had destroyed the former generations, to enlighten the minds of men, and FOR A DIRECTION AND A MERCY, that peradventure they might consider ” From all these passages of the Korān it will be clearly understood, that Mahommed admits Moses to have been a genuine servant of God , and that the book of the law given him by God, was not merely for obedience, but to guide as to the way of mercy and favour These admissions make it evident, that Mahommed entirely corroborates the truth which has been laid down in our first proposition, viz , THAT THE BOOKS OF MOSES DO CERTAINLY CONTAIN THE ORIGINAL SALVATION OF GOD Let every Mahommedan therefore know, that if he be a true believer in the Book called the Korān, it is indispensable that according to the teaching of that book he should have this faith,—that Moses was not merely a true prophet of God , but that THE ORIGINAL SALVATION OF GOD, is revealed in his Books

It has now been shewn, first, That Moses is the great original of prophecy, from whose Books the whole science of divine truth takes its rise secondly, That the Book of the law delivered him

by God, reveals God's original salvation and thirdly, That Mahommed acknowledges these facts in the Korān, and ostensibly yields great honour to Moses Let the Mahommedan reader next observe, that the Korān in many passages admits, that the Word of God delivered by the true prophets, is incapable of change In the vith Sura of that book, it is thus written,—“Apostles before thee, have been accounted liars but they patiently bore their being accounted liars, and their being vexed, until our help came unto them for THERE IS NONE WHO CAN CHANGE THE WORD OF GOD” A further passage in the same Sura, is as follows,—“The words of thy Lord are perfect in truth and justice, THERE IS NONE WHO CAN CHANGE HIS WORDS He both heareth and knoweth” In the xth Sura also, it is thus written,—“THERE IS NO CHANGE IN THE WORDS OF GOD” Likewise in the xviiith Sura,—“Read that which hath been revealed to thee of the book of thy Lord THERE IS NONE WHO HATH POWER TO CHANGE HIS WORDS” Here then are four distinct confessions the first, That after a prophet of God has delivered the divine command, no one can reverse it the second, That the Word of God is perfect, and by reason of its perfection, cannot change —the third, That immutability is the distinguishing characteristic of the Divine Word —the fourth, That the Word of God has been given for the instruction of man, and not that it should be changed From all these admissions, the inevitable conclusion is, that the sun and moon themselves must fail, before THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, can be changed It is evident therefore, that the important truth which has been laid down in our second proposition, to wit, That the original salvation of God revealed in the Books of Moses, can neither be changed nor abolished, is clearly proven by the Korān

Let the Mahommedan reader next, very carefully notice the two following facts First,—That Mahommed with the utmost warmth ever claimed, that he himself stood possessed of that mark of true prophethood which has been set forth in our third proposition and secondly,—That he laboured under lasting anxiety, lest it should be thought that he bore that infallible mark of a false prophet, which has been laid down in our fourth proposition This continual anxiety it may be said, was not through the opposition of those ignorant Arabs who refused him their faith, and persecuted his person, for he well knew that they, being ignorant of the Word of God, were not in a position to expose his unwarranted pretensions But the said anxiety arose from the opposition of the Jews, who not only believed not on him, but with the utmost aversion derided his claims These, he was fully aware, had been in possession of the Divine Word from the time of Moses, and could with the greatest ease expose him. In fact, they were continually doing so for which reason, he conceived toward them such hatred and malice, as he cherished for

no other sect under heaven. Hence in many parts of the Korān we see, that in speaking of this people he bitterly reproaches them because, notwithstanding his vehement assurances that the doctrine which he delivered entirely confirmed the Word sent down by the hand of Moses and the prophets, they believed not. Hear then, how earnestly he endeavours to establish this assertion, and by establishing it, save himself from the infallible mark of a false prophet, laid down in our fourth proposition. In the 1st Sura of the Korān, it is thus written,—“O children of Israel, remember my favour wherewith I have favoured you, and perform your covenant with me, and I will perform my covenant with you, and revere me and believe in the revelation which I have sent down, CONFIRMING THAT which is with you, and be not the first who believe not therein.” Also in the same Sura, it is written,—“And when a book came unto them from God, CONFIRMING THE SCRIPTURES which were with them, although they had before prayed for assistance against them who believed not, yet when that came unto them which they knew to be from God, they would not believe therein.” A further passage in the same Sura, is as follows,—“When one saith unto them, Believe in that which God hath sent down, they answer, We believe in that which hath been sent down to us and they reject what hath been revealed since, although it be truth, CONFIRMING THAT which is with them.” Still in the same Sura, we have this additional passage,—“Say, Whoever is an enemy to Gabriel, (for he caused the Korān to descend upon thy heart, by the permission of God, CONFIRMING THAT which was before revealed, a direction and good tidings to the faithful), whosoever is an enemy of God, or his angels, or his apostles, or Gabriel, or Michael, verily God is an enemy to such unbelievers.” Lastly in the same Sura, appears the following passage,—“And when there came unto them an apostle from God, CONFIRMING THAT SCRIPTURE which was with them, some of those to whom the scriptures were given, cast the book of God behind their backs, as if they knew it not.” In the 11th Sura also, it is thus written,—“There is no God but God, the living, the self subsisting he hath sent down the book of the Korān with truth, CONFIRMING THAT which was revealed before it, for he hath formerly sent down the law, and the gospel, a direction unto men, and he hath also sent down the Forkān”*. Also in the 17th Sura, it is written,—“O ye to whom the scriptures have been given, believe in the revelation which we have sent down, CONFIRMING THAT which is with you, before we deface your countenances, and render them as the back parts thereof.” In the 18th Sura, a further passage is as follows,—“This book which we have sent down is blessed, con-

* The word Forkān signifies, a book that distinguishes between good and evil.

FIRMING THAT which was revealed before it, and it is delivered unto thee, that thou mayest preach it unto the metropolis of Mecca, and to those who are round about it " Likewise in the xth Sura, it is written,—“ This Korān could not have been composed by any except God, but it is a CONFIRMATION OF THAT which was revealed before it, and an explanation of the scripture there is no doubt thereof, sent down from the Lord of all creatures ” In the xiith Sura also, it is thus written,—“ The Korān is not a new invented fiction, but A CONFIRMATION OF THOSE SCRIPTURES which have been before it, and a distinct explication of every thing necessary, and a direction and mercy unto people who believe ” From all these passages it will be clear, that the Koran so far from claiming to cancel the Holy Scriptures, professes to establish and confirm them These two things then, viz, to confirm, and to cancel, being opposites to each other, it is evident that if the Korān came to confirm the Holy Scriptures, it could not have come to cancel And contrariwise, if the Korān was actually sent to cancel the aforesaid Books, it is impossible that it should establish and confirm

We have cited all the above passages of the Korān, that it might be extremely evident to the Mahommedan reader, in how great a degree Mahommed Mustapha was interested, that his doctrine and claims should not be demonstrable as contrary to the doctrines of Moses and the Hebrew prophets Having established this fact from a number of extracts of the Korān, we claim, that this very anxiety on the part of Mahommed, proves the truth laid down in our third and fourth propositions, viz, that the indispensable mark of a true prophet is, that he should be agreed with THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses, and contrariwise, the infallible mark of a false prophet is, that he should be OIPOSED TO THAT SALVATION Hereafter, if in any place it should appear, that Mahommed advances doctrine at variance with the original salvation of God revealed in the Books of Moses, it will be incumbent upon us with all plainness to denounce him as a false prophet

Let the Mahommedan reader next observe, that the Korān sets forth a remarkable difference between Mahommed, and the prophets who preceded him It shews, that previously to the time of Mahommed, all the true prophets were raised up from a particular people, and that the gift of prophecy obtained among that people, in contradistinction to every other nation in the world With regard to this matter, it is written in the vth Sura of the Korān,—“ Call to mind when Moses said unto his people, O my people remember the favour of God toward you, since HE HATH APPOINTED PROPHETS AMONG YOU, and constituted you kings, AND BESTOWED UPON YOU WHAT HE HATH GIVEN TO NO OTHER NATION IN THE WORLD ” Such the statement of the Korān

with regard to the Hebrew prophets, but as concerns Mahommed, it is very different. In a word, it cannot number him with the noble company of the prophets which went before. In the ixth Sura, it is thus written,—“Now hath an apostle come unto you OF OUR OWN NATION.” Also in the xth Sura, it is said,—“Is it a strange thing to the men of Mecca, that we have revealed our will unto a MAN FROM AMONG THEM?” In the xvith Sura likewise, it is written,—“On a certain day we will raise up in every nation a witness against them, FROM AMONG THEMSELVES, and we will bring THEE, O MAHOMMED, as a witness against THESE ARABIANS.” From these several passages, it will be thoroughly understood, that the truth laid down in our fifth proposition, to wit, that since the time of Moses, there have been two distinct classes of prophets who have claimed to teach in the name of the only true God, is confirmed by the Korān.

Let the Mahomedan reader next be pleased to observe, that as regards these two classes of prophets, the Korān acknowledges, that the Hebrew is at strict agreement with Moses. For it is written in that book, that Mahommed received them all, and himself believed in them, without making distinction between any of them. Hence, it is most clear, that unless these prophets had been at agreement with Moses and among themselves, so wise a man as Mahommed would never have acted thus. With reference to this matter, it is written in the iind Sura of the Korān,—“Say, We believe in God, and that which hath been sent down to us, and that which hath been sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their Lord. WE MAKE NO DISTINCTION BETWEEN ANY OF THEM, and to God we are resigned.” In the same Sura, we have the following passage,—“The apostle believeth in that which hath been sent down unto him from his Lord, and the faithful also. Every one of them believeth in God, and his angels, and his scriptures, and his apostles. WE MAKE NO DISTINCTION AT ALL BETWEEN HIS APOSTLES.” Also in the iiird Sura, it is thus written,—“Say, We believe in God, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the prophets from their Lord. WE MAKE NO DISTINCTION BETWEEN ANY OF THEM, and to him we are resigned.” Since the Korān then acknowledges, that the Hebrew prophets are at strict agreement with Moses and among themselves, it is necessary that we pause a moment at this point, and propose the following question, viz, Upon what particular matter are Moses and the prophets who succeeded him agreed? The answer, as any one by a careful reference to their several books may be convinced, is this,—their agreement is to the

original salvation, which God had ordained from the beginning, viz, that salvation, which is by the way of atonement, and the shedding of blood The whole of the prophets therefore, BEING AGREED AS TO THE ORIGINAL SALVATION OF GOD REVEALED IN THE BOOKS OF MOSES, it is evident, that the truth which has been embodied in our sixth proposition, to wit, that all these bear the indisputable mark of genuine prophethip, is established

Let the Mahomedan reader mark in the last place, that the Korān, having admitted the truth and trustworthiness of the Hebrew prophets, asserts, that Mahommed also is a true apostle, and his book a special revelation from the Lord In the xith Sura it is thus written,—“ This book, the verses whereof are guarded against corruption, and are also distinctly explained, is A REVELATION FROM THE WISE, THE KNOWING GOD ” Also in the xxvith Sura, it is written,—“ This book is certainly A REVELATION FROM THE LORD OF ALL CREATURES, which the faithful angel hath caused to descend upon thy heart, that thou mightest be a preacher to thy people in the perspicuous Arabic tongue ’ Since Mahommed asserts with regard to the Korān, that it is a genuine revelation from God, we ask this question, Does that book, possess the indispensable mark of divine inspiration? In a word, Does it corroborate the testimony of Moses and the prophets who succeeded him, with regard to salvation? It has been shewn above, that the agreement between Moses and the Hebrew prophets is, that they all bear united testimony TO THE ORIGINAL SALVATION revealed by God, viz, THAT SALVATION WHICH IS BY THE WAY OF ATONEMENT, AND THE SHEDDING OF BLOOD But, though you should search the Korān from beginning to end, you will nowhere find the least mention of salvation by this way of atonement and blood-shedding In short, it sets forth a very different way, viz, by believing on Mahommed, the giving of alms, and doing of good works Any person therefore, for the trouble of reading the Korān may perceive, that Mahommed is DIAMETRICALLY OPPOSED TO THE ORIGINAL SALVATION OF GOD revealed in the Books of Moses Being thus altogether opposed to Moses, it is satisfactorily proven, that MAHOMMED DOES NOT POSSESS THE NECESSARY MARK OF DIVINE INSPIRATION yea! the Korān itself is witness to this contrariety and proves, that the prophet of Arabia was an uninspired man,—or in plain phrase, A FALSE PROPHET From all the passages therefore which have been adduced in this chapter, it will be clearly understood, that our seven original propositions which establish the truth of the Hebrew prophets, and expose the falseness of the Korān, are demonstrated from the last-mentioned book

Having set forth all these convincing admissions of the Korān, with which many others might be joined, What can we think of

the vain imagination current among Mahommedans, that the original salvation of God revealed in the Old Testament, has been cancelled by the Korān. After the evidence submitted in this chapter, no one will be able to doubt, that this imagination is founded, exclusively, in Mahommedan ignorance of the contents of the Korān. Will it not be apparent to every conscientious Inquirer, that Mahommed, so far from claiming to cancel the Sacred Books of the Hebrews, zealously sought to palm upon his followers the idea, that these books were the witnesses to his own prophethip, and that HE HIMSELF HAD BEEN SENT TO CORROBORATE AND ESTABLISH THEM. By reason of the ignorance of the Arabs with regard to the Word of God, it was an easy matter to palm this deception upon them, and Mahommed lost no opportunity of so doing. But it is clear, that their ignorance was the secret of his success, for had they been acquainted with the Holy Books, they would instantly have perceived, that what Mahommed called confirming those books, was in effect, denying them. In short, Mahommed, having no other means by which to support his unfounded claims—(such as the power of predicting, and working miracles),—spied his advantage in the sacred character and divine authority of the Scriptures, and continually made appeal to those records, in order to reduce his illiterate countrymen to subjection. From all these considerations, we repeat the affirmation which has been made in the preface of this Work, and say, that had Mahommedans been accurately informed in the contents of the Old Testament, they could not for a moment have entertained the monstrous idea, that the immutable Word of God has been cancelled by the Korān.

From the whole tenor of this chapter it will be clearly understood, that the opinion current among Mahommedans, that each particular prophet was sent to promulgate a separate testimony, and establish a sect according to that testimony, is altogether wrong. Because, from the foundation of the world, there having been *but one* way ordained for the salvation of man, *but one* testimony has been revealed by the prophets for human guidance. With all faithfulness we give Mahommedans to understand, that though they search the Holy Scriptures with the utmost care from beginning to end, they will not be able to show any other way of salvation than the single way which has been already mentioned. If Mahommedans on examination of the Word of God, shall be able to shew another way of salvation besides the original salvation revealed in the Books of Moses, that will be a sufficient proof of their assertion with regard to the *abolition* of the original salvation. But since it is totally impossible to point out a second way, it is evident that the Lord Almighty has never seen fit, either to alter or cancel the original salvation revealed in the Books of Moses. Hence, the tradition current among Mahommedans, with regard to the abrogation of the

Holy Scriptures, is not only unworthy of every intelligent mind, but in the highest degree puerile and contemptible. We have therefore deemed it right to record the following warning, to wit, that if in defiance of all the authoritative evidence adduced above, Mahommedans should proudly and obstinately persist in defending their unfounded tradition, their souls will certainly be chargeable with the sin, of having knowingly chosen darkness to light, and death to life eternal. Of which, the infallible consequence will be, their involvement throughout eternity in the deeper indignation of God.

CHAPTER II

THE SEVERAL FACTS, VIZ , THAT THE OLD TESTAMENT AND THE KORAN BOTH BEAR WITNESS TO THE ORIGIN OF THE NEW TESTAMENT THAT MAHOMMED MUSTAPHA HIMSELF IS A WITNESS TO THE SALVATION OF CHRIST AND THAT THE NEW TESTAMENT HAS NOT BEEN CANCELLED BY THE KORAN, DEMONSTRATED

HITHERTO the argument has turned chiefly upon the Old Testament, without any special reference to the New We have confidence, that from the testimony of the Korān submitted in the foregoing chapter, it is proven, that Mahommed never intended to assert, nor has asserted, that his book came to cancel the Old Testament This unfounded tradition, is either the invention of ignorant Mahommedans who know absolutely nothing of the contents of that book on which they profess to believe , or, of a self interested priesthood, which for its own advantage has sought to restrain the souls of men from the truth of God's Word The Mahommedan sect moreover, having no reasonable argument with which to defend itself against the righteous claims of the Old and New Testament, has judged this tradition to be a sufficient refuge but it will avail them nothing in that fearful day when the dead, small and great, shall stand before the throne of God However, leaving such wilfully blind parties to the sentence of the righteous Judge whose salvation they have despised, we shall in the present chapter demonstrate from its own admissions, that the Korān bears testimony to the truth of the religion of the Christians, and Mahommed Mustapha himself is a witness to the salvation of Christ The Lord, of his own goodness and grace, grant unto the Mahommedan that is concerned for the salvation of his soul, profit from the consideration of this important subject

Having shewn in the foregoing chapter, that the truth of the Old Testament is not cancelled by the Korān, we again address ourselves to the argument by enquiring, Does the Old Testament give evidence to the origin of the New ? With a view to obtain a satisfactory answer to this question, let the Mahommedan reader observe, that the word Injeel, which in the Arabic tongue is used to designate the holy book of the Christians, is derived from the Greek word Evangelion It is probable, that this word was originally adopted by the Apostles, as a fitting title for those Writings which bore witness to Jesus Christ Its signification is GLAD TIDINGS, and it has been borrowed from the announcement of the angel, who revealed the birth of Christ to

the shepherds of Bethlehem as written in the 11th chapter of Luke, at the 8th verse,—“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid And the angel said unto them, Fear not for, behold, I bring you GOOD TIDINGS of great joy, which shall be unto all people For unto you is born this day in the city of David, A SAVIOUR, WHICH IS CHRIST THE LORD ” With this short word of explanation, let the Mahommedan reader now hear what the Old Testament witnesses with regard to the origin of the New In the 11th chapter of Isaiah, at the 7th verse, it is thus written,—“How beautiful upon the mountains are the feet of him that bringeth GOOD TIDINGS, that publisheth peace, that bringeth GOOD TIDINGS of good, that publisheth salvation, that saith unto Zion,* Thy God reigneth ’ In this passage we have the clear and beautiful evidence of the Old Testament with regard to the Injeel, (or glad tidings) of Jesus Christ Observe then, that in the following passage, the Korān also agrees with the above testimony relative to the origin of the New Testament In the vth Sura of that book, it is thus written,—“ We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him, and we gave him THE INJEEL, containing direction and light, confirming also the law which was given before it, and a direction and admonition unto those who fear God that they who have received THE INJEEL, might judge according to what God hath revealed therein and whoso judgeth not according to what God hath revealed, they are transgressors ” From these separate statements it is clear, that the Old Testament and the Korān are agreed in acknowledging the origin of the New Testament

The Mahommedan reader having now traced the joint evidence of the Old Testament and Korān with regard to the New Testament, will next be pleased to observe, that the following are the parties who are responsible for the contents of that Holy Book first, the Baptist, who announced the dawn of the glad tidings secondly, Jesus Christ, who himself is the subject of them and thirdly, the Apostles, who are his witnesses, and the writers of the New Testament We shall therefore as briefly as possible, examine the divine evidence relative to each of these three parties, and then, pass from this portion of the discussion

First, with regard to the Baptist, the evidence advanced by the New Testament is in the highest degree honorable When his father Zechariah was celebrating the service of God in the temple of Jerusalem, the angel of the Lord appeared unto him

* The word Zion, is used in many places of the Old Testament, to signify the Church of Christ.

and announced the following promise It is found in the 11th chapter of the gospel by Luke, at the 13th verse, viz, "Fear not, Zecharias for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John And thou shalt have joy and gladness and many shall rejoice at his birth For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, from his mother's womb And many of the children of Israel shall he turn to the LORD THEIR GOD * And he shall go before *him* in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared FOR THE LORD" Also in the viith chapter of Luke, at the 28th verse, it is written,—“For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist” Such the evidence of the New Testament with regard to the Baptist What then saith the Korān on this head? Mahommed has extracted the announcement of Gabriel with regard to the birth of John, but neither correctly, nor yet in such honorable terms as the original In the iii^d Sura of that Book, it is thus written,—“And the angels called unto him, (i e, Zechariah) while he stood praying in the chamber, saying, Verily God promiseth thee a son named John, who shall bear witness to the Word† which cometh from God, an honorable person, chaste, and one of the righteous prophets” We could have wished that Mahommed, for the information of the ignorant Arabs, had extracted the original words of Gabriel, without change But to do this, did not suit him because, in the announcement of the angel regarding the birth of John it had been said, that John should go before the LORD GOD of Israel, to make ready a people prepared for THE LORD Should this have been mentioned, the deity of Christ would have been established hence Mahommed judged it better to substitute his own words, in place of the words of Gabriel However, accepting this false record just as it stands, we find, that both from the New Testament and the Korān, we have the most satisfactory testimony concerning John From these two witnesses therefore, we lay it down, that the Baptist was not one who could causelessly and presumptuously deliver false evidence in the name of God For this reason, we write him down AS A TRUE WITNESS

But if the announcing angel's testimony concerning the birth of the Baptist, be satisfactory, so also is it with regard to the birth of Christ. In the ist chapter of Luke, at the 30th verse, it is thus written,—“And the angel said unto her, Fear not Mary,

* Because of his own choice of the Jews out of all the nations of the world, God often styles himself, the Lord *their* God.

† This expression, “The Word,” is the *original* title of the Son of God.

for thou hast found favour with God And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus He shall be great, and shall be called the SON OF THE HIGHEST, and the Lord God shall give unto him the throne of his father David * and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee therefore also that holy thing which shall be born of thee, SHALL BE CALLED THE SON OF GOD " Also in the 11th chapter of Matthew at the 16th verse, it is written,—“ And Jesus when he was baptized went up straightway out of the water and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him and lo a voice from heaven, saying, THIS IS MY BELOVED SON, in whom I am well pleased ” Such the evidence of the New Testament with regard to Christ What then saith the Korān on this head? Mahommed, quotes the announcement recorded in the New Testament concerning the birth of Christ, but not in such honorable terms moreover, he entirely conceals the Saviour's sonship and divine dignity In the 11th Sura of the said Book, it is thus written,—“ The angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from himself, his name shall be Jesus Christ the son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God and he shall speak unto men in the cradle, and when he is grown up, and he shall be one of the righteous ” In the same place, it is also written,—“ God shall teach him the scripture, and wisdom, and the law, and the gospel, and shall appoint him his apostle unto the children of Israel ” Also in the 14th Sura, it is written,—“ Verily Christ Jesus the son of Mary is the apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from him ” We certainly should have been greatly obliged to Mahommed, had he entered in the Koran the original words of Gabriel to Mary, instead of changing them for his own But to have done that, would not have been for his advantage because, had he mentioned Christ's divine dignity, that admission, by proving all the doctrines of the Christians, would have established the falseness of his own Hence he judged it necessary to insert his own words, in place of those of the angel of God However, we shall accept this false record concerning the birth of Christ, just as it stands Every individual then, on examining these several extracts of the Korān will be satisfied, that Mahommed in the clearest manner acknowledges the following facts first, That

* Christ being of the lineage of David, David is here called his father

Christ is the Word which proceeded forth from God, secondly, That he is one near to the presence of God, thirdly, That God himself, taught him both the law and the gospel, and fourthly, That he is one of the greatest of the prophets, and a spirit proceeding directly from God. After all these admissions, it is incumbent upon us to lay it down, that the holy Being here mentioned, viz, Christ, cannot prove a liar. For he himself being the Word of God—and being instructed by God in person—being moreover, a great prophet of God, and a spirit proceeding from God—it is utterly impossible that he should advance testimony contrary to will and honor of God. For which reason—just as in the case of the Baptist, so also in that of Christ, it is absolutely necessary to write him down AS A TRUE AND FAITHFUL WITNESS.

But leaving the testimony of Jesus Christ, we turn to his Apostles with regard to their inspiration also, trustworthy and reasonable proof is indispensable. We ask then, What evidence do the Holy Scriptures afford concerning them? In the 1st chapter of the Acts, at the 7th verse, it is thus written,—“And Christ said unto them (viz, the apostles), it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, AFTER THAT THE HOLY GHOST IS COME UNTO YOU and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” In the 11th chapter of the same book, at the 1st verse, it is also written,—“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And THEY WERE ALL FILLED WITH THE HOLY GHOST, and began to speak with other tongues as THE SPIRIT GAVE THEM UTTERANCE.” Such the statement of the New Testament with regard to the apostles. What then saith the Korān on this head? It agrees with the New Testament, acknowledging the apostles to be the true witnesses of God. In the 11th Sura, it is thus written,—“But when Jesus perceived their unbelief, he said, Who will be my helpers toward God? The apostles answered, We will be helpers of God, we believe in God, and do thou bear witness that we are true believers. O Lord, we believe in that which thou hast sent down, and we have followed thy apostle, write us down therefore with those who bear witness of him.” Also in the 7th Sura, it is written,—“When I commanded the apostles of Jesus, saying, Believe in me, and in my messenger they answered, We do believe, and do thou bear witness that we are resigned unto thee.” In these passages, although the great fact is concealed, that the Apostles through the Holy Ghost had received inspiration and the power of working miracles, yet it is admitted that they were

the helpers of God, and his believing servants, also, that they became the faithful witnesses of Christ For which reason—just as in the former case of the Baptist and Christ, so also in that of the apostles, it is absolutely necessary to write them down as TRUSTWORTHY WITNESSES From the testimony of the Holy Scriptures and the Korān therefore, we conclude, that the doctrines of the Baptist, Christ Jesus, and the Apostles, ARE THE IMPERISHABLE TRUTHS OF GOD

Since the testimony of the Holy Scriptures and Korān, with regard to the Baptist, Jesus Christ, and the Apostles, is such, let the Mahommedan reader next be pleased to observe, that nothing can possibly be more *important* to sinners than the following enquiry, viz, What do these faithful witnesses testify in the name of the Lord Almighty? First with regard to the Baptist, we ask, What was the testimony which *he* delivered, when bearing witness for God in the world? His testimony was twofold first, with regard to himself, and secondly, with reference to Jesus Christ Regarding himself, he gave witness in the words of that prediction, which the prophet Isaiah upwards of seven hundred years previously had recorded concerning him In the 1st chapter of John, at the 19th verse, it is thus written,—“ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ And they asked him, What then? Art thou Elias? And he saith, I am not Art thou that prophet? And he answered, No Then said they unto him, What art thou? that we may give an answer to them that sent us what sayest thou of thyself? He saith, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias ” Looking carefully at this testimony we find, that it admirably agrees with the announcement concerning the Baptist’s birth, which Gabriel delivered to Zechariah If the reader will once more turn to that announcement, he will see, that John was destined to go before THE LORD GOD of Israel not merely before a preacher, nor yet a prophet, but before THE LORD, that by giving notice of HIS appearing, he should cause the hearts of men to be alert, and thus make straight the way of THE LORD This was the humble testimony of John with regard to himself, when questioned by those that were sent to him But with what grandeur did he testify, when it became necessary to bear witness to Christ In the 1st chapter of John, at the 29th verse, it is thus written,—“ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world This is he of whom I said, After me cometh a man which is preferred before me, for he was before me And I knew him not but that he should be made manifest to Israel,

therefore am I come baptizing* with water And John bare record saying, I saw the Spirit descending from heaven like a dove, and IT ABODE UPON HIM And I knew him not but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, AND REMAINING UPON HIM, THE SAME IS HE WHICH BAPTIZETH WITH THE HOLY GHOST And I saw, and bare record that this IS THE SON OF GOD " Besides this, in the 11th chapter of Matthew, at the 11th verse, John bears witness to the glory and power of Christ as follows,—“I indeed baptize you with water unto repentance but he that cometh after me is mightier than I, WHOSE SHOES I AM NOT WORTHY TO BEAR HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE whose fan is in his right hand, and he will thoroughly purge his floor, and gather his wheat unto the garner, but HE WILL BURN UP THE CHAFF WITH UNQUENCHABLE FIRE ” Also in the 1st chapter of John, at the 25th verse, it is written,—“Again the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, BEHOLD THE LAMB OF GOD ”† From all these passages, it will be thoroughly understood what the Baptist thought of Christ Did he think him a prophet? Yea! and much more than a prophet In a word, John recognized in the divine Being before him, the Messiah promised from the beginning,—the atonement-maker for sin—the justifier of the guilty—and the mighty Saviour of the world

Having ascertained the precise nature of the Baptist's testimony, it behoves us in the next place to enquire concerning the testimony delivered by Jesus Christ It will be abundantly evident to every reader of the New Testament, that Christ continually testified concerning himself, and that grand work of atonement which he had descended from heaven to complete For the sake of brevity therefore, we propose the following question,—Did Jesus Christ admit that he was nothing more than a prophet of God, or, did he declare himself to be the Son of God, and lay claim to divine honour? To say that he *did* claim to be the Son of God, is not enough, for he never opened his lips without in some way or other, and with all solemnity, asserting it In referring to the relationship subsisting between Jehovah and himself, he continually affirmed it to be paternal. Day by day, he publicly vindicated his filial rank, and equality with the Father, in the Godhead He acknowledged it in the

* In receiving baptism, Christ was to be made manifest by a heavenly sign, as John explains below

† This title is derived from the circumstance, that God had ordained by the hand of Moses, that as a means for his favour and blessing to rest upon the children of Israel, they should, each day morning and evening, and for ever, present the sacrifice of an unblemished Lamb These sacrifices, were mere emblems of the sacrifice of Christ, which God had promised Hence the Baptist applies the title under consideration to Christ, saying, “Behold the

presence of the High Priest, when standing in his palace—a captive in the hands of his bitterest enemies. Moreover, he chose death, rather than to gratify to the Jews by denying it yea' died, asserting it with his latest breath. Give ear then and hear in the following passages, how he proves his divinity and equality with Jehovah. In the xith chapter of Matthew, at the 25th verse, He addresses the Father and says,—“ I thank thee, O FATHER, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, FATHER for so it seemed good in thy sight. All things are delivered unto me of MY FATHER and no man knoweth THE SON, but THE FATHER, neither knoweth any man THE FATHER, save THE SON, and he to whomsoever THE SON will reveal him ” Also in the xvith chapter of Matthew, at the 15th verse, commending the knowledge which the apostle Peter had received concerning himself, He speaks as follows,—“ He saith unto them, (viz, the apostles) But whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee, but MY FATHER which is in heaven ” Also in the iiird chapter of John, at the 16th verse, He declares the purpose for which he had come to earth in the following terms,—“ For God so loved the world, that he gave HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life. For God sent not HIS SON into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned but he that believeth not, is condemned already, because he hath not believed in the name of THE ONLY BEGOTTEN SON OF GOD ” In the same chapter, at the 36th verse, He also says,—“ He that believeth on THE SON hath eternal life and he that believeth not THE SON shall not see life, but the wrath of God abides upon him ” Also in the same gospel, the vth chapter, at the 22nd verse, He claims equal honour with the Father in the following words,—“ For THE FATHER judgeth no man, but hath committed all judgment to THE SON that all men should honour THE SON, EVEN AS THEY HONOUR THE FATHER. He that honoureth not THE SON, honoureth not THE FATHER which hath sent him ” Again, at the 25th verse of the same chapter, with reference to his own power to bestow the blessing of *regeneration* upon the soul of man, He speaks as follows,—Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of THE SON OF GOD and they that hear shall live ” And in the viiith chapter of John, at the 24th verse, replying to an insolent question of the Jews He says,—“ If I honour myself, my honour is nothing it is MY FATHER that honoureth me, of whom ye say, that he is your God ” In the same gospel, the xth chapter, at the 27th verse, speak

ing of the perfect safety of the man who is preserved by *his* power, He says,—“My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand MY FATHER, which gave them me, is greater than all, and none is able to pluck them out of MY FATHER’S hand I AND MY FATHER ARE ONE” Likewise in the xivth chapter of the same gospel, at the 9th verse, to the apostle Phillip who had advanced the request, “Shew us the Father and it sufficeth us,” He answered as follows,—“Have I been so long time with you, and yet hast thou not known me Phillip? he that hath seen ME hath seen THE FATHER, and how sayest thou then, Shew us the Father?” Also in the xviith chapter, with regard to the perfect unity of his own and the Father’s essence and glory, He again and again reiterates the strongest testimony In the 1st verse it is thus written,—“FATHER the hour is come, glorify THY SON, that THY SON may also glorify thee” In the 5th verse also, He says,—“And now, O FATHER, glorify thou me WITH THINE OWN SELF, with the glory which I had WITH THEE before the world was” Likewise in the 11th verse, He thus delivers himself,—“And now I am no more in the world, but these (*viz*, the apostles) are in the world, and I come to thee HOLY FATHER, keep through thine own name those whom thou hast given me, that they may be ONE AS WE ARE” The above extracts, are but a few specimens from innumerable passages in the New Testament, of the zeal and solemnity with which Jesus Christ habitually advertised the truth of his Divinity The time would fail us to quote them all, seeing that the whole of His conversations and public discourses are replete with them Never for a moment did he falter or equivocate, in bearing witness to this grand doctrine of salvation nor could that bitter death which was the consequence of his asserting it, intimidate him to retract In short, HE LIVED THE WITNESS of this glorious truth, and AS ITS MARTYR—DIED!

Having laid before the reader the testimony of Jesus Christ, as recorded in the New Testament for our instruction, it is lastly our duty, to ascertain the nature of the testimony delivered by Christ’s apostles We ask then, What was the teaching of *those* inspired witnesses? From the most cursory glance at the contents of the New Testament, the enquirer will be convinced they testify with united voice, That the promises made to the fathers—the truth shadowed forth by the bleeding sacrifices of Moses—and the predictions of the Hebrew prophets, were all fulfilled by the incarnation, death, resurrection, and ascension of Christ and that this very Christ, is THE ONLY BEGOTTEN SON OF GOD, and the Saviour of the world Of his death, resurrection, and ascension, they were the eye witnesses, and these facts (accounting not their lives dear) they attested with their latest breath eleven

out of the twelve cheerfully laying down life for their testimony, the remaining one, dying in banishment in the island of Patmos. Such, the faithful testimony of the inspired apostles—it agreed in one, and met upon the head of Jesus Christ.

Through the solemn passages cited above, the united testimony of the parties responsible for the New Testament, has now been laid before the reader and it is no longer possible that the Inquirer after truth should remain ignorant of the fact, that the Baptist, Jesus Christ, and the Apostles, all taught that the salvation of man is entirely through the atonement and bloodshedding of the Son of God. We therefore propose the following question,—Did the Baptist, Jesus Christ, and the Apostles, in thus bearing witness, teach contrary to the original doctrine of Moses, and the Hebrew Prophets who succeeded him? We answer, Nay! For as shewn in the end of our first chapter, the doctrine of Moses and the prophets of the Old Testament, is exactly *that* moreover, from the beginning to the end of the Sacred Scriptures, there is no other way discernible. Moses and the prophets of the Old Testament, had all by inspiration of the Holy Ghost foreseen the incarnation, death, and atonement of the Son of God, for the salvation of man and these truths they continually set forth in their predictions, for the guidance of the children of Israel. There is therefore the most perfect harmony, between them and the Apostles of Christ. The perfect harmony here mentioned, between the prophets of the Old Testament and the apostles, we shall with the utmost clearness prove in a subsequent chapter, when it becomes necessary to produce evidence, as to the agreement of the prophecies regarding the Saviour of the world. In the meantime, let it suffice to say, That that salvation which is through the atonement and bloodshedding of the incarnate Son of God, and has from the beginning been set forth in the Ancient Scriptures, is altogether opposed to the way of salvation peculiar to the Korān, viz, by faith in Mahommed, and the doing of good works. If the first be right—the last must necessarily be wrong if the atonement of Christ entitle the soul of man to paradise—the religion of Mahommed damns it in the furnace of hell.

Let the Mahomedan reader now attentively consider, how satisfactory the chain of evidence is, which has been placed before him in this chapter. By means of it, may the Holy Spirit in sovereign favour, seal conviction upon his mind. In the first place it has been shewn, that in the following passage of the Korān, Mahommed bears this witness to the origin of the New Testament—"We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him, and we gave him the Injeel containing direction and light, confirming also the Law which was given before it, and

a direction and admonition unto those who fear God that they who have received the Injeel might judge according to what God hath revealed therein and whoso judgeth not according to what God hath revealed, they are transgressors " From the substance of this extract, let the Mahommedan reader carefully note these several facts First,—that Mahommed affirms the New Testament was revealed in order to confirm the Book of the Law, which had been sent down through Moses secondly,—that it is, a direction and an admonition from God thirdly,—that men should judge according to what God hath revealed therein and fourthly,—that all who refuse to judge according to what God hath revealed therein, are transgressors Such the solemn declarations of Mahommed with regard to the New Testament In the second place it has been shewn, that the parties responsible for the New Testament, are the Baptist, Jesus Christ, and the Apostles of whose doctrine a very lucid statement has been given In the case of the Baptist it was shewn, that he invariably bore witness that Jesus Christ was the Lamb of God who taketh away the sin of the world And of Jesus Christ it was proved, that he constantly testified concerning himself, that he was of divine dignity, and had come to lay down his life for the salvation of man While of the Apostles it was shewn, that they after having been eye witnesses to the death and resurrection of Christ, continually avouched, that the promises made by God to the fathers—the truth set forth in the bleeding sacrifices of Moses—and the predictions of the Hebrew prophets, had all been fulfilled by Christ's atonement and, except that salvation which is by the sacrifice of Christ, there is none other under heaven for the law cursed children of men And mark,—in proof of the truth and trustworthiness of this testimony, they cheerfully laid down their lives Thus, from the united testimony of the parties responsible for the New Testament, the important fact is established, that the salvation of man is founded, exclusively, upon the death and atonement of Jesus Christ And, forasmuch as it is Mahommed who bears witness, not only to the origin of the New Testament, but also to the truth and trustworthiness of the parties responsible for it, the case which we had undertaken to prove, is established, viz, that MAHOMMED MUSTAPHA HIMSELF, IS AS A WITNESS to that salvation which is by atonement, and the shedding of blood

If the Mahommedan reader will trace this chain of evidence, as it bears upon Mahommed, from beginning to end, he will find that it inevitably terminates upon the salvation of Christ For Mahommed, in the Korān, gives honorable witness to the trustworthiness of the Baptist, Jesus Christ, and the Apostles and the Baptist, the forerunner of Christ, testifies concerning Him, that he is the Son of God, and the Lamb of God that taketh away the sin of the world and Jesus Christ himself, corroborates the testimony of the Baptist and says, Yea ' I am the

Son of God, and I lay down my life for the sin of the world and the Apostles of Christ, after having been eye witnesses of the death, resurrection, and ascension of their great Master, proclaim with one voice that there is no other salvation for the law cursed children of Adam, than that which is through the love, death, and atonement, of the Son of God in evidence of the truth and trustworthiness of which statement, they willingly lay down their lives. The matter therefore which has been asserted at the outset of this chapter is clearly demonstrated, viz, that the Korān gives evidence to the stability of the religion of the Christians, and Mahommed Mustapha himself, is a witness to the salvation of Christ. No thanks to Mahommed in this matter but praise and thanks be unto that great God, who through the perfection of *his* power, ensnares the crafty in their own craftiness. He it is who ordained, that Mahommed, not willingly but in spite of his heart, SHOULD BE A SPECIAL WITNESS TO THAT SALVATION WHICH IS THROUGH THE ATONEMENT AND BLOODSHEDDING OF THE SON OF GOD

Lastly, let the Mahommedan reader observe, that whatever the degree in which Mahommed is a witness to the salvation of Christ, in the same do his admissions militate against that way of salvation which has been set up in the Korān. Because the way of salvation set forth in the Korān, is not through the BLOODSHEDDING OF THE ONLY BEGOTTEN SON OF GOD, but by faith in Mahommed, alms giving, and the doing of good works. If the former be right,—the latter is most certainly wrong. In short, if the way of the New Testament be of God,—the way of the Korān must certainly be of man. There being then two entirely different ways of salvation before us, it is absolutely necessary that we judge between them. Of these, the first having been revealed in the Holy Scriptures, and attested by all the Hebrew prophets from the time of Moses to John, the writer of the last book of the New Testament, we must of necessity receive it. Contrariwise, the second way, or way which has been set up by Mahommed Mustapha in the Korān, being directly opposed to all the prophets of the Holy Scriptures, we are bound to reject it. For Mahommed himself affirms, not merely that the Old and New Testaments were sent down from above, but that Jehovah designed these Books to guide the soul of man into the way of mercy and favour. Since then, the way of salvation set forth in the Korān, is altogether at variance with that of the Holy Scriptures, it will be evident to every just Inquirer, that the writer of that book was AN UNINSPIRED MAN, or in plain words, A FALSE PROPHET!

We now ask every conscientious Mahommedan, Where is the slightest ground for the absurd tradition, that the Korān came to cancel the New Testament? Have we not proved in this chapter, that the Old Testament and the Korān unitedly witness

the origin of the New Testament ? And, Do not the parties responsible for that Book, viz , the Baptist, Jesus Christ, and the Apostles, all testify, that except the salvation which is through the sacrifice of the Son of God, there is none other under heaven for the children of men How then is it possible, that a book such as the New Testament, should be cancelled by the Korān ? The Korān however, makes no such claim as that which has been imputed to it by Mahommedans But even if it had, we should still have deemed it necessary to propound the question,—Can a lie avail, to cancel the immutable truth of God ?

CHAPTER III

THE SECOND GRAND TRADITION CURRENT AMONG MAHOMMEDANS, TO WIT, THAT THE HOLY SCRIPTURES HAVE BEEN CORRUPTED BY THE JEWS AND CHRISTIANS, DEMONSTRATED TO BE ALTOGETHER FALSE AND UNFOUNDED

HAVING, upon the testimony of Mahommed Mustapha himself, overthrown the first groundless tradition of the Mahommedans, viz, that the Holy Scriptures have been cancelled by the Korān, we turn to the second absurd notion prevalent in that sect, to wit, that the Sacred Books of the Jews and Christians have been corrupted. With regard to this tradition, let the reader observe, that it is *such* as no Mahommedan ever attempts to prove, for Mahommedans know well, that to prove it is impossible. The reason of their making an assertion of this kind is, simply because they have no other means of evading the claims of the Holy Scriptures but they abstain from all proof of their assertion, for this vain imagination, like every other falsehood, defies proof. If at any time we ask a Mahommedan, At what period were the Scriptures altered?—By what nation?—In what respect?—and In which particular passages? to all these questions he is wholly destitute of reply. In short, Mahommedans have not a single trustworthy proof, in support of the sole remaining tradition by which they seek to shelter themselves against the truth and claims of the Old and New Testaments. What an unreliable religion must that be, which, proven false by the Holy Scriptures, can only be defended by an unfounded tradition? When we demand of Mahommedans their authority for affirming that the Sacred Books of the Jews and Christians have been corrupted, a few among them reply, that sundry evidences to this effect are to be found in the Korān. This is the only reason which Mahommedans can offer for giving publicity to the abovementioned lying tradition: hence, Mahommed Mustapha being the responsible party in this matter also, it is necessary that we again have to do with the Korān. Judging it then, as the work of God, and a duty to man, we proceed once more to bring the prophet of the Müsslemāns under enquiry. We feel confident that the tradition referred to, can neither be maintained through Mahommed, nor upon any trustworthy witness whatever.

Mahommed being by his own followers made the responsible party for the above tradition, let the Mahommedan reader first be pleased to observe, that the claim which Mahommedans connect with the Korān, is not to be found in any part of that book.

In proof of this fact, we shall here cite all the leading passages of the Korān relative to the case in question. In the 11th Sura, it is thus written,—“Clothe not the truth with vanity, neither conceal the truth against your own knowledge” In the 11th Sura also, it is written,—“O ye who have received the Scriptures, why do you clothe the truth with vanity, and knowingly hide the truth?” Again in the same Sura, it is said,—“And there are certainly some of them WHO READ the scriptures perversely, that ye may think what THEY READ to be really in the scriptures, yet it is not in the scripture, and THEY SPEAK THAT WHICH IS FALSE concerning God, against their own knowledge” In the 14th Sura likewise, it is thus written,—“Of the Jews there are some who pervert words from their places, AND SAY, We have heard, and have disobeyed, and do thou hear without understanding our meaning, and look upon us perplexing WITH THEIR TONGUES, and reviling the true religion” Also in the 7th Sura, it is written,—“They dislocate words from their places, and have forgotten part of what they were admonished” The above are the chief passages of the Korān which bear upon this case, and in all these, there is not a single statement to the effect, that the Sacred Books have been altered by the Jews and Christians. The utmost that can be said of these extracts is, that the sects in question in their verbal squabbles with Mahommedans, clothed the truth with vanity, and endeavoured to conceal a part thereof. That this is the true meaning of Mahommed, is evident from the passages themselves for he does not in these passages accuse the Jews and Christians of using their pens upon the Holy Scriptures, but of beguiling by their words. Mahommed does not say, that for the sake of deceiving they have altered the Sacred Records, but, that in order to persuade Mahommedans, THEY SAY THIS AND THAT, and by thus speaking, perplex WITH THEIR TONGUES. From the above extracts every ingenuous reader will be convinced, that Mahommed, looking upon the disputes which were carried on by Jews and Christians for the purpose of turning Mahommedans from the faith of Islam, SIMPLY REFERS TO THEIR READING, AND SPEAKING, AND LYING, AND PERPLEXING WITH THEIR TONGUES. Such disputation on the part of Jews and Christians, is a very different matter to their making use of their pens in order to corrupt the Holy Books. In short, it shall be our business in this chapter to prove, that the original text of those Books, being exceedingly dear to the sects in question, has ever been preserved by them with the utmost caution. The Korān itself then, is a decisive witness against those foolish parties, who without authority or proof, of their own pleasure assert, that the Scriptures have been changed. But suppose that ignoring the real meaning of these passages, we should interpret them contrary to the intention of Mahommed, Will that in any wise better the case? We answer, No. For a single moment, we shall now grant the said

passages *do* teach, that the Jews and Christians have with their pens corrupted the Sacred Books Well, is any thing proved by such teaching? It is simply a slander of Mahommed, out of malice toward those sects, because with all earnestness they repudiated his groundless claims and doctrines But Mahommed advances no proof for his assertion, so that at best, it is nothing more than the malicious slander of an enemy To say then—with a view to establish this false accusation against the Jews and Christians—that it is found in the Korān, is altogether bootless and vain For pausing a moment at this point, we ask, What is the Korān? It is a book, which, except the bare assertion of its author, has not a shadow of proof in support of a divine origin We demand of the Mahommedan sect, that they produce a single valid proof as to its descent, or the least evidence, apart from the affirmation of its author, as to its trustworthiness We are confident that they cannot! The Korān was written by a man, whose race God by special mandate had utterly separated from the children of Israel it is unsupported by miracles is destitute of prophecy is altogether different in style to the Scriptures and teaches, contrary to the doctrines of Moses, the Prophets, and Jesus Christ Therefore, except the groundless assertion of Mahommed, there is no warrant whatever for the book upon which Müsslemāns peril the salvation of their immortal souls Besides this, we have in our former chapters thoroughly established the two following facts first, that the Korān openly admits the inspiration of the Old and New Testaments and secondly, that by teaching contrary to these Books, it clearly proves its own origin not to be divine Until some Mahommedan shall overthrow the demonstrations in those chapters of this Treatise to which reference is here made, the Korān must continue to occupy the dishonorable position to which it has been reduced *by* those demonstrations, viz, that of chief witness to the uninspired character and falsehood of its author Should any Mahommedan think that he *is* able to overthrow the said demonstrations,—let him try, and he will speedily discover, that to do so is impossible But we have now to bring a tremendous charge against the Korān to wit, that for the purpose of alienating the hearts of men from the Holy Scriptures, it publishes the following lie It is found in the 1xth Sura, viz,—"The Jews say, EZRA IS THE SON OF GOD and the Christians say Christ is the Son of God" This passage is a malicious slander upon the Jews, and a manifest falsehood for no Jew says, nor ever did say, that EZRA IS THE SON OF GOD If any Mahommedan should doubt this, let him enquire at the first Jew with whom he may chance to meet, and he will speedily be furnished with abundant proof of the falseness of this accusation! In the vth Sura of the Korān, likewise, the following mendacious passage has been recorded against the Christians,—"They are infidels who say,

Verily GOD IS CHRIST THE SON OF MARY " The accusation which Mahommed here desires to fasten upon the Christians, is utterly false For no Christian says that GOD IS CHRIST THE SON OF MARY If he should say so, he would exclude the Father and the Holy Ghost from the Godhead Christians say, that there are three immaculate Persons in the Godhead,—the Father, the Son, and the Holy Ghost, and these Three are One When they speak of Christ, they say, that he is actually the eternal Son of God * After the examples here given of the falsehood of the Korān, and its contrariety to the Holy Scriptures, we ask, Even if Mahommed *had* charged the Jews and Christians with using their pens to alter the Sacred Books, what could such unreliable testimony have availed to prove? Doubtless, it would have been despised by every one conversant with truth and rectitude But to do Mahommed justice, we must confess, that he has never advanced such a slander against the sects in question It is of little consequence however, whether he has or has not, seeing that we have before proved both himself and his book to be false witnesses We hope it has been demonstrated upon evidence so strong, that whatever attempts shall be made by Mahommedans for its refutation, will not succeed this side the day of judgment

Having proved the boasted authority upon which Mahommedans without a shadow of proof bring their slander against the Jews and Christians, to be false and inconclusive, we proceed next to submit convincing evidence to the fact, that the Holy Scriptures have not been corrupted These evidences shall be so reasonable, that every man, unless positively insane, or the hopeless slave of prejudice, shall be constrained to admit them

First, with regard to the Jews, the Mahommedan reader will be pleased to observe, that Mahommed affirms they turned their backs upon Islam, and became bitter enemies, solely through the envy which they had conceived for himself Hence we lay it down, that envy towards Mahommed excepted, the Jews had no reason whatever for corrupting the Holy Scriptures It will therefore be evident to every reader, that *prior* to the appearing of Mahommed the Jews were not under temptation to alter their Holy Books, seeing, that they had no knowledge whatever concerning him In the 11th Sura of the Korān, Mahommed speaks of this matter as follows,—“ Verily the true religion in the sight of God is Islam and they who had received the scriptures dissented not therefrom, until after the knowledge (that is, of Mahommed and his doctrines) had come unto them, OUT OF ENVY AMONG THEMSELVES ” Here is a plain statement, that the Jews had no cause for turning from their original religion (which Mahommed calls Islam), until the knowledge of Mahommed and

* V12, the Word, who for the beneficent purpose of salvation became in carnate

his doctrines came to them subsequently, they became envious, and dissented Upon the testimony of the Korān therefore we lay it down, that the Jews had not the slightest reason for corrupting the Holy Scriptures prior to the era of Mahommed Should a greater authority than Mahommed be demanded, we have it in the person of Jesus Christ Do not the acts of Christ abundantly prove the integrity of the Ancient Scriptures ? For instance, in that severe temptation of the devil, which came upon him in the wilderness, Did he not answer and refute every suggestion of the tempter, by advancing truths from the Books of Moses ? Regarding this fact, every Inquirer after truth may at once satisfy himself, by referring to the iii^d chapter of Matthew, and the ivth of Luke We ask then,—Would Jesus Christ by acting as has been shewn, have put honour upon books which he well knew to have been altered, and to have become corrupt and untrustworthy ? Again we ask, Did he at any time warn his disciples, that the Ancient Scriptures had been corrupted and rendered false and unreliable ? Never But contrariwise, he continually appealed to the Pentateuch, the Psalms, and the Prophets, in proof of his Messiahship, and in support of his claims and doctrines ' In the xxivth chapter of Luke, at the 25th verse, it is thus written,—“ Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ? And beginning AT MOSES AND ALL THE PROPHETS, he expounded unto them IN ALL THE SCRIPTURES the things concerning himself ” In the same chapter at the 44th verse, it is also written,—“ And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS CONCERNING ME Then opened he their understanding, that they might UNDERSTAND THE SCRIPTURES, and said unto them, THUS IT IS WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem ” Besides this, Christ constantly and with deep solemnity declared, that no jot nor tittle should pass from the Book of the Law until all should be fulfilled, and that he himself had come, not to cancel that Book, nor the Books of the Prophets, but to fulfil In the vth chapter of Matthew, at the 17th verse, it is thus written,—“ Think not THAT I AM COME TO DESTROY THE LAW AND THE PROPHETS I am not come to destroy BUT TO FULFIL For verily I say unto you, Till heaven and earth pass, ONE JOT, OR ONE TITTLE, SHALL IN NOWISE PASS FROM THE LAW, till all be fulfilled ” It is quite impossible that Christ should have spoken in this way, had the Jews by altering, turned the Holy Scriptures into lies because, to have spoken thus would have been as much as to say,—I have come to confirm the false-

hoods of the Jews' In short, that Jesus Christ never accused the Jews of altering the Holy Scriptures, is proven by the circumstance, that he frequently cautioned them diligently to search those books—seeing, that they were his witnesses In the vth chapter of John, at the 39th verse, it is thus written,—“**SEARCH THE SCRIPTURES, for in them ye think ye have eternal life and THEY ARE THEY WHICH TESTIFY OF ME**” From the above-cited passage of the Korān then, relative to the envy conceived by the Jews for Mahommed, and their dereliction ~~from~~ Islam, and also, from the teaching and practice of Jesus Christ, it is thoroughly proven, that PRIOR TO THE ERA OF MAHOMMED, the Holy Scriptures WERE NOT CORRUPTED by the Jews

There is another powerful evidence upon this head, let the Mahomedan reader regard it with the deepest attention viz,—The Jews, from the time of Abraham to that of Jesus Christ, were accustomed to magnify themselves above all other nations of the world, and even to the present day, boast their superiority For what reason then do they cherish such an idea? Doubtless, because Jehovah chose their father Abraham out of all the nations of the world, and promised him of his seed to raise up the Messiah Besides this, God ordained his posterity to the Divine Service, endowing them with the temple, the scripture, the priesthood, and the prophets Furthermore, having thus constituted them his people, He condescended to be called their God—exalting them by his free favour, and defending them against every enemy By reason of all these special blessings, the Hebrews conceived the idea, that they only of all the nations of the world were appointed to salvation hence, they exceedingly magnified themselves, and despised others Their folly lay in this, that they confounded the temporal favour of God with his spiritual salvation It is true, that they being the people of whom the Messiah should become incarnate, being also constituted the adherents of that religion which prefigured him until his coming, it was necessary that God should distinguish them above all other nations, by temporal favour, and religious privileges But the promise to bestow salvation only upon them, God neither vouchsafed to themselves, nor to Abraham They however, interpreting the temporal favour of God, not according to its original intention, but after their own pride of heart, magnified themselves, and regarded others with contempt But in cherishing such national arrogance, What did the Jews regard as the grand charter of THEIR RIGHTS, BLESSINGS, AND SALVATION? WAS IT NOT THE OLD TESTAMENT? Was it not *there* that they read of God's choice, and call of Abraham, and of His establishing his covenant and promise with him? It was this that made the Sacred Books exceedingly precious in their sight It was not the pure religion revealed in those Books that they held dear, for being carnal, they were continually swerving from the religion of God But in the arrogance of sect, DEEM-

ING THEMSELVES ALONE HEIRS OF SALVATION, THEY EXCEEDINGLY VALUED the Holy Scriptures In the 11th Sura of the Korān, with reference to this absurd imagination of the Jews, it is thus written,—“Say, if the future mansion with God BE PREPARED PECULIARLY FOR YOU, exclusive of the rest of mankind, wish for death, if ye say truth” Let the reader therefore observe, that the hallucination here spoken of, wrought exceeding zeal in the children of Abraham to preserve the integrity of the original text of the Holy Scriptures insomuch, that, contrary to the slander cast upon them by the sect of the Mahommedans, they carefully COUNTED ALL THE WORDS AND LETTERS contained in the Sacred Books, as a means to prevent their being changed From this fact, we trust it will be conceded, that the Hebrews esteeming the Old Testament as the great charter of their temporal mercies and everlasting salvation, held that Book exceedingly dear moreover, HAD NO REASON WHATEVER, PRIOR TO THE ERA OF MAHOMMED, for altering and falsifying it

It will now be evident to the reader, that if Mahommed designed to charge the Jews with the crime of using their pens to corrupt the Holy Scriptures, he meant, that this infidel work was accomplished subsequently to his own appearing In fact he plainly says, “That the true religion in the sight of God is Islam, and the Jews dissented not from it UNTIL THE KNOWLEDGE (that is of Mahommed and his doctrines) came unto them,” AFTER WHICH, as he asserts, “they became envious” Addressing ourselves therefore to this point, we shall once more in strict accordance with evidence extant upon the pages of the Korān, bring Mahommed into judgment Nevertheless, *we* do not say that Mahommed has ever made the false accusation against the Jews, which his followers impute to him We are satisfied that the Korān shews no such thing But since Mahommedans obstinately assert that it does, it is incumbent upon us to ascertain what the accusation is worth

Let the Mahommedan reader then observe, that the Korān in sundry places distinctly witnesses, that the Jews entertained the utmost disgust for the claims and revelations of Mahommed,—treating them with open contempt They not only turned their backs upon Islam, but actually laughed it to scorn and ridiculed it In the 11th Sura of the Korān it is thus written,—“Hast thou not observed those unto whom part of the scripture was given? They were called unto the book of God, that it might judge between them then some of them TURNED THEIR BACKS, AND RETIRED AFAR OFF” Also in the 5th Sura, it is thus written,—“O true believers, take not such of those to whom the scripture was delivered before you, or the infidels, for your friends, who MAKE A LAUGHING-STOCK AND A JEST OF YOUR RELIGION” In the same Sura, it is also written,—“Thou shalt surely find the MOST VIO-

LENT OF ALL MEN IN ENMITY against the true believers TO BE THE JEWS, and the idolators " What language could more clearly record the ineffable disgust with which the haughty children of Abraham regarded this Ishmaelite, and his pretended revelations Mahommed does not conceal the fact, that the Hebrews by their conduct continually made it manifest, that in their esteem, Islam was not worthy that a Jew should spit upon it Was it likely then that the Jews, notwithstanding this ineffable contempt for Mahommed and his revelations, should corrupt their Sacred Books because of him? If it be remembered, how deeply through national pride these Jews were interested in preserving entire the original text of the Old Testament, and how completely their boast and hope of salvation were suspended thereupon, we shall speedily understand that they would neither corrupt its Sacred Books themselves, nor suffer any other parties to do so From those Books they verily believed that they, in contradistinction to the whole world, were elected to salvation and although this imagination was altogether wrong, yet it served to exalt them beyond measure in their own esteem Had the Jews then corrupted the great charter of their rights and privileges, because of such an one as Mahommed, it would *indeed* have been strange But besides this, Jehovah had expressly warned them against the crime of adding to, or taking aught from, the Divine Word In the 14th chapter of the book of Deuteronomy, at the 2nd verse, it is written by the hand of Moses,—“Ye shall not add into the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you ” Notwithstanding this solemn warning from God, and their own ineffable contempt for Mahommed and his doctrines, Was it possible that the Jews should incur the guilt, and challenge the responsibility, of altering the Holy Scriptures? To alter the Word of God and render it false, is the greatest sin of which the heart of man can be guilty its responsibility, moreover, will be unspeakably terrible It will therefore be evident to every enlightened mind, that neither the Jews nor any other sect would thus offend, for the sake of one whose false doctrine and presumptuous claims were nothing more to them than a laughing stock and a jest We put the following question to those Mahommedans who believe the Korān to be an inspired book, viz, If in these days an impostor should arise, claiming to be the last and greatest of God's prophets, would you be willing, or would you see any necessity for altering that book? For instance, A few years ago, a certain impostor in America named Joseph Smith, actually did this Having written a book called the book of Mormon, he gave himself out as the great prophet of the latter days, and succeeded in founding a sect called Mormonite, whose numbers now amount to many thousands We ask then, Do Mahommedans see any reason for altering the Korān,

because of the lie of Mr Joseph Smith? If not—Why should the Jews corrupt their Sacred Books, for the publication of a lying revelation by Mahommed Mustapha? Let Mahommedans shew why!

The Mahommedan reader will next be pleased to observe, that had the Jews even wished to alter their Holy Books *after* the appearing of Mahommed, to do so would have been impossible. Because, from the era of Christ to the forthgoing of Mahommed, a period of 610 years, the custody of the Sacred Scriptures was not confined to the Jews, but had become common to the Christians in every country of the world. Before the time of Christ, the Jews were doubtless the sole guardians of the Ancient Scriptures, but *from* the time of Christ, those Books had fallen into the hands of a multitude of nations in Europe, Asia, and Africa; hence, THE JEWS WERE NO LONGER IN A POSITION to corrupt them, and escape detection. For even *had* they altered and falsified those copies which were in use among themselves, they could have had no power to corrupt those of the different Christian nations of the world. Moreover, it is evident, that if they *should* have altered all those copies in use among themselves, their interpolations would instantly have been detected by means of those copies in use with the nations referred to, and those nations would have deemed it their duty to expose this enormous wickedness on the part of the Jews. We ask the Mahommedans of Hindostan,—If you desired to alter the Korān, and actually changed certain passages in every copy to be found in India, could you corrupt those copies which are in the hands of the Persians, Arabians, and other Mahommedan nations of Europe, Asia, and Africa? If not, Would not those nations, by the true copies in their possession, be able to detect such forgeries as you might have thrust into those copies in use throughout Hindostan? and, Would they not judge it their imperative duty, to expose this base act of the Mahommedans of India? We might go further, and say, that if all the Mahommedan nations of the world should conspire to corrupt the Korān, they could not possibly do so, without detection. Because, true copies in the original Arabic language, are preserved in the great libraries of many of the Christian nations of Europe, by means of which, such forgeries as might be thrust in by the Mahommedans, would right early be detected. If therefore, Mahommed Mustapha, or Mahommedans should tell us, that the Holy Scriptures were corrupted by the Jews subsequently to the era of Mahommed, we have proved that we possess evidence by which we are able to inform them, that they utter falsehood. And they—let them endeavour with what ingenuity of mind they may—will not be able to repel the charge seeing, that to the present hour, the various copies of the Old Testament in use with the Jews and the Christians, exactly correspond

The evidence on this head is still far from exhausted. Let the Mahommedan reader in the next place observe, that no man has the least reason for altering such a book, as is in support of his own religious boast, while on the other hand, there is a very strong temptation to corrupt that book, which is directly subversive of the aforesaid boast. If this be true, then the Jews had far more reason to alter the Ancient Scriptures on account of Jesus Christ, than Mahommed. For it is a fact, that although they reject the prophetic claims of both Christ and Mahommed, their Books abound with testimony TO THE DIVINITY AND ATONEMENT OF CHRIST, while they contain no solitary reference TO THE PROPHETSHIP OF MAHOMMED. This matter is so exceedingly important, that we feel it to be incumbent upon us to offer a brief explanation concerning it.

Most Mahommedans are aware of the intense enmity which the Jews entertain for Jesus Christ, whose blood their fathers spilt. They not only agree with Mahommed in denying his divinity, but look upon him as the greatest of all impostors. Mahommed, though in the Korān he denies his divinity, does in many parts of that book acknowledge him to be a great prophet of God, and the followers of Mahommed all admit his prophetic dignity. The Jews however not only deny this, but execrate his very name. Although many Mahommedans are well acquainted with this enmity on the part of the Jews, there are scarcely any among them who have a correct knowledge of the reason thereof. It is highly necessary therefore, that we offer a word of explanation. For thousands of years, Christ's advent for the redemption of the world had been promised, moreover, the time predicted by the prophet Daniel for his appearing, had arrived, and the Jews were in daily expectation of that event. But *they*, looked for a GREAT AND GLORIOUS TEMPORAL PRINCE, WHO SHOULD DELIVER THE ISRAELITISH NATION FROM THE YOKE OF THE ROMAN EMPERORS, AND RAISE IT TO THE HIGHEST PITCH OF GLORY. In short, a prince in every respect the reverse of the meek, lowly, and despised Jesus. Christ's poverty, and personal humility, were entirely opposed to this imagination of the Jews, moreover, the humbling doctrines which he promulgated, utterly clashed with the pride and hypocrisy of the priests and rulers of the nation. Hence, they conceived the utmost disgust for his Messianic claims, and were filled to overflowing with enmity and malice. They seized him—caused him to be condemned—and slew him. They imprecated upon themselves, and upon their children, the divine vengeance due to this murder, and God in accordance with the imprecation, resigned them to their unbelief, in which they have hardened their hearts to the present day. Hence the unbounded hatred and scorn of the Jewish people for the name of Jesus Christ, the malignancy of which is such, that one can scarcely witness it without the conviction, that apart from the secret power of the devil it could not

be But it is worthy of observation, that notwithstanding this superabounding hostility to Christ, so great is the zeal of the Jews for the preservation of the original text of the Old Testament, that THEY HAVE NEVER REMOVED the numberless passages of that book which shew, that the REMISSION OF SIN IS ONLY POSSIBLE BY THE WAY OF ATONEMENT AND THE SHEDDING OF BLOOD, nor those sister passages, which SET FORTH THE SUFFERINGS AND DEATH OF CHRIST for the redemption of the world Though THE DEEDS WHICH WERE DONE, AND THE VERY WORDS WHICH WERE SPOKEN by Christ's murderers beneath the Cross—as predicted by Isaiah 700, and by David 1,000 years before—stand clearly recorded upon the pages of the Old Testament, yet they have never presumed to alter A SINGLE PASSAGE Those wondrous prophecies, in the lxxth chapter of the Book of Isaiah, the xxiind Psalm of the Zuboor, the ixth chapter of the Book of Daniel, and the xiith chapter of the Book of Zechariah, together with those innumerable passages in the Books of Moses, which shew the blessing of forgiveness of sin to be through atonement and the shedding of blood, abide in the Old Testament to the present day Men and brethren, What more should we say to you after these things? Should we commend the care of the children of Christ's murderers, in preserving entire the original text of the Holy Scriptures? Nay, nay! But we shall magnify the wisdom and glorious power of God, in that He—despite the malignity of the Jews—HAS PRESERVED THAT ORIGINAL TRUTH RESPECTING SALVATION, which He himself through the instrumentality of the prophets, had propounded to the world

Having examined the false accusation which Mahommedans bring against the Jews, relative to the corrupting of the Old Testament, we have, in its refutation, advanced ample proof for the conviction of every intelligent mind Until Mahommedans shall be able to oppose some reasonable arguments to these demonstrations, it is not necessary to discuss the point further—as we have no wish causelessly to swell the dimensions of this book We lay it down therefore, that until some or other Mahommedan, shall upon trustworthy evidence invalidate the proofs submitted in this discussion, the false charge which the Mahommedan sect brings against the Jews, is decided And now, addressing ourselves to the consideration of the same charge, as it is made by Mahommedans against the Christians, we proceed to open the argument

Let the Mahommedan reader observe, that if this accusation be advanced in connexion with the Old Testament, it is simply impossible that the Christians should have been able to alter it without detection Because, the Christians have never at any time been sole custodians of that Book the Jews, their sworn enemies in religion, were also in possession of it If the Christians therefore, should

have altered those copies in use among themselves, the Jews would speedily have detected it, and, would have lost no opportunity of exposing this wickedness. We ask then, Are the Jews in a position to censure the Christians, for the crime of altering the Old Testament? They are not. For all the copies of the Old Testament in use with the Christians, EXACTLY CORRESPOND with those current among the Jews. The contents of the Hebrew Bible therefore, being the same as the contents of those copies, in use with the different Christian nations, the Jews are not in a position to bring any charge against those Nations. Hence, in this false accusation, it is necessary to conclude concerning the Christians, as we have before concluded with regard to the Jews, viz, that it was AN ABSOLUTE IMPOSSIBILITY that they should alter the Old Testament, WITHOUT DETECTION. But if it be said, It is not the Old Testament that they have altered, but the New then we ask, How can that be, since the substance of the New Testament precisely corresponds with the matter of the Old? It is the glory and boast of Christians, that every doctrine of the New Testament is proveable from the Old moreover, if at any time the doctrines of the New Testament are called in question, they instantly appeal to the truth and prophecies contained in the Old. Besides this, we have already proved, that Mahommed himself confesses, that both the Old and New Testaments were given by inspiration of God and in our first chapter we also shewed, that inspiration EXCLUDES CONTRADICTION, seeing, that God can neither falsify, nor alter his Word. The Old and New Testaments therefore, having been originally sent down by God, MUST NECESSARILY HAVE AGREED. Hence, if the New Testament had been altered by the Christians, it certainly would not at the present time agree with the Old. Because, if by reason of those Books having been originally sent down from God, they were agreed, it is evident, that IF BUT ONE OF THEM HAD BEEN ALTERED since their descent, their original agreement would have been destroyed, and they would now be at variance with each other. If the Christians then, as some ignorant Mahommedans say, had altered the New Testament, it is clear, that it would not now be agreed with the Old. But strange to say, the most perfect harmony exists between those Books to the present day and this is the strongest proof, that NEITHER THE ONE, NOR THE OTHER, HAS EVER BEEN CHANGED. The glory of the Old Testament was to shew, that in a time appointed Jesus Christ would come in the flesh, and by his sufferings and death would make ATONEMENT FOR THE SIN OF THE WORLD. And the glory of the New Testament is to make manifest, that JESUS CHRIST HAS COME IN THE FLESH, and by his sufferings and death HAS MADE THE NECESSARY ATONEMENT FOR THE SIN OF THE WORLD. That testimony, is the foundation of the rejoicing of Christians they boast, that it is the glad tidings of the New Testament, and that it exactly corresponds with THE ORIGINAL SALVATION OF GOD, revealed in the

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Old In short, the noble doctrine of the Old Testament is, that in a time appointed, the salvation of man *should be* completed by the way of atonement and the shedding of blood and the grand doctrine of the New Testament is, that by the way of atonement and the shedding of blood, the salvation of man *has been* accomplished

Let the Mahommedan reader next attentively mark, that from the time of Christ's ascension, to the Heigra, a period of near 600 years, lived a number of learned Christian men, parts of whose writings have been preserved, and are extant to the present day. From these writings it is proved, that throughout the above-mentioned period, the faith of the Christian Church* was precisely the same as it is at present. And mark, that the Korān itself bears the clearest witness to this fact: hence, not only from the writings of the early Christians, but from the testimony of Mahommed also, it is proved, that from the time of Christ to the Heigra, the doctrines of the Christian Church were the very same as they are now. It is not possible to insert here, the names of all those Christian authors, for in this little Book, our space is altogether insufficient: we shall therefore notice a few of them, and therewith be content. "The first of these is Barnabas,† the companion and fellow labourer of the apostle Paul, of whose writings one epistle remains to the present day. The second, is Hermas, whose name is mentioned by the apostle Paul in his inspired epistle to the Romans. The third is Ignatius, who also lived in the days of the apostles, and had probably seen and conversed with them: he flourished ABOUT ANNO DOMINI 70. The fourth is Clement, whose name is also mentioned by the apostle Paul in his inspired epistle to the Phillippians: he flourished ABOUT A D 98. The fifth is Polycarp, likewise a disciple of the apostles, who flourished ABOUT A D 108. The sixth is Paphias, a hearer of the preaching of the apostle John, and the companion of Polycarp: he flourished ABOUT A D 116. The seventh is Justyn Martyr, about 20 years after Paphias: consequently, he flourished ABOUT A D 150. The eighth is Hegesippus, about 30 years subsequent to Justyn Martyr: he flourished therefore ABOUT A D 180. The ninth is Irenæus, a disciple of Polycarp: he flourished about the END OF THE SECOND CENTURY. The tenth is Clement of Alexandria, who flourished ABOUT 16 YEARS SUBSEQUENTLY to Paphias."—We shall not make mention of any more of these distinguished authors, but shall content ourselves by stating, that from all their writings it is proveable, that these doctrines, viz, the Trinity in Unity of God,—the Divinity and Sonship of Christ,—and the salvation of mankind by the way of Sacrifice and the shedding of blood,—were the doctrines of the

* Let the reader bear in mind, that the word Church, signifies the whole body of Christ's people

† E. R. See Paley's Evidences of Christianity

Christian Church in those days, even as they are the doctrines of that Church now. However, passing from the writings of these early Christian authors, we proceed to make the reader acquainted with another fact, viz, that in THE YEAR OF CHRIST 325, a grand council of 318 Bishops of the Christian Church assembled in the city of Nice, for the purpose of publicly censuring a person named Arius, a heretic, who denied the divinity of Christ. That august assembly, in a document since entitled the Nicene Creed, clearly laid down the faith of the Christian Church. And in THE YEAR OF CHRIST 381, this Creed was again adopted by a second great council composed of 150 Bishops, which assembled in the city of Constantinople. Moreover, in THE YEAR OF CHRIST 431, the same document was once more ratified and confirmed by a third general assembly, which convened in the city of Ephesus. Observe then, that this very Creed, as transcribed by the early fathers of the Christian Church, with the utmost clearness sets forth the faith of that Church at the present hour and is read in the various congregations of the Church of England during public worship, every Sabbath day. It is proven then, that what the faith of the Christian Church was at the period of Christ's ascension, such it continues to be at the present time. The Korān likewise, in sundry passages bears witness to the same fact. In the 1st Sura, it is thus written,—“O ye who have received the scriptures, exceed not the just bounds in your religion, neither say of God any other than the truth. Verily Christ Jesus the son of Mary is the apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God, and his apostles, and say not, THERE ARE THREE GODS, forbear this, it will be better for you. God is but one God. Far be it from him THAT HE SHOULD HAVE A SON!” Also in the 5th Sura, it is written,—“They are surely infidels, who say, Verily GOD IS CHRIST THE SON OF MARY, since Christ said, O children of Israel, serve God, my Lord and your Lord, whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell fire, and the ungodly shall have none to help them. They are certainly infidels, who say, God is THE THIRD OF THREE * for there is no God besides one God, and if they refrain not from what they say, a painful torment shall surely be inflicted upon such of them as are unbelievers.” It is evident that the above passages of the Korān were written in order to censure the Christians, for believing the TRINITY IN UNITY of the Godhead, and the DIVINITY AND SONSHIP of Jesus Christ. Because of this belief, Mahommed deemed himself justified in condemning them and this is the most decisive proof, that PRIOR TO THE ERA OF MAHOMMED THE FAITH OF THE CHRISTIAN CHURCH WAS EXACTLY THAT. And since the

* Mahommed makes use of this idiotic language, with a view to cast contempt on the Trinity of the C

same doctrines are precisely those of the Christians in the present day, and are most clearly set forth in the New Testament, it is evident, that contrary to the lying tradition current among Mahomedans, THE NEW TESTAMENT HAS NEVER BEEN ALTERED *Such as it was in the days of the Apostles, such is it now*, moreover, *such will it continue to be to the very end of the world* for in the xxivth chapter of Matthew, at the 25th verse, Christ himself has said,—“Heaven and earth shall pass away, BUT MY WORD SHALL NOT PASS AWAY ”

After all the evidence which has here been advanced, it is not possible that any intelligent and unprejudiced person should require more If more were demanded however, abundance still remains we shall advance one more special fact, and with that be content That fact is, That one copy of the Holy Scriptures, whose date is about 250 years prior to the Heigra, yet remains, and is to be seen in the city of Rome And another copy of equal antiquity, and which was brought from the convent of Mount Sinai, also exists, of which, one portion is preserved in the city of Leipsic, and the other in Saint Petersburg And a third copy, written about 200 years before the Heigra, is likewise preserved in the city of London These ancient writings on being compared with each other, are found to be precisely agreed moreover, are in perfect harmony with those copies of the Scriptures written subsequently to the Heigra, and those in use with Christians at the present time Of this fact, any Mahomedan may be convinced by presenting himself at those libraries in which the said Books are preserved And, if the reader should ask, How is it possible that books should be preserved through so many centuries? the answer is, That these books were not merely written upon paper, but upon parchment, the nature of which is exceedingly hard and durable moreover, these parchment documents have been carefully preserved in locked chests by the Christian monks, in their respective monasteries It is therefore incontrovertibly proven, that the Sacred Books of the Jews and Christians have never at any time been corrupted, but exist according to their original text at the present hour Hence, it is of the last importance to the reader, that he should remember that which has before been pointed out, viz, that the various books of the Old and New Testaments unitedly declare, that that salvation which Jehovah has ordained for the soul of man, is exclusively through sacrifice and the shedding of blood And mark, we repeat with the utmost confidence, that throughout the whole of the Sacred Books there is no other way of salvation to be found Should any Mahomedan deny this, we submit the request, that he himself should from the said Books shew a different way We freely grant, that the ordinances of the Old Testament differ in some respects from those of the New but as regards the blessing of salvation, which from the beginning to the end of

the world has been ordained by one only plan, there is no difference whatever. It was necessary, until the appearing of the promised Saviour, that the ordinances of the religion which prefigured him, should differ in many respects* from those ordinances which should be permanently established after his coming. This difference which undoubtedly exists between the ordinances of the Old and New Testaments, we openly admit. But let the reader carefully observe, that be the ordinances of the Old Testament what they may, it is certain, that the salvation which that book placed before the Jews, was only by the way of sacrifice and the shedding of blood. In like manner, be the ordinances of the New Testament what they may, it is a fact, that the salvation set forth in that book, is by the way of sacrifice and the shedding of blood alone. It is in vain then that Mahommedans contend about the difference existing between the ordinances of the Old and New Testaments, for we freely admit those differences. But upon the authority of those Books themselves we maintain, that from the beginning of the world there never has been, nor to the end thereof shall be, any other salvation than the original one revealed in the Books of Moses. Should Mahommedans for the boast of their sect, reject the whole body of divine evidence and harden their hearts in error, be it known to them, that they cannot do this without in the highest degree augmenting their guilt in the sight of God. Because, by denying the salvation which has been revealed in the Holy Scriptures, they not only make God a liar, but to the extent of their power trample beneath their feet the august doctrines of the Trinity of the Godhead, the Sonship of Christ, and the Atonement for Sin. To the Lord Jehovah, who in love, and for the redemption of the world, spared not his only begotten Son, there can be no greater insult and injury. Hence, inconceivably severe and terrible at last, will be the judgment of all such despisers. In the name of God—and in all kindness—we have forewarned our Mahommedan friends regarding this solemn matter. The Lord by the influence and power of the Holy Ghost, illumine

* For example.—In the Old Testament, the outward mark of the religion which manifested the coming of Christ, was circumcision. But in the New Testament, the outward sign of Christ's religion is baptism. In like manner, the ordinance of the religion which prefigured Christ was, that men as a proof of their faith in the Divine Saviour to come, should offer up bleeding sacrifices. But the commandment of the religion of Christ is, that men should believe in the sacrifice, which the Divine Saviour who has already come, has completed for the sin of the world. It will be evident to the least intelligent person therefore, that if after the coming and death of Christ the ceremony of circumcision, and of offering up bleeding sacrifices, had not been discontinued, their retention would have had the effect of perpetuating the testimony peculiar to the former religion, viz, that Christ *was yet to come*. But after the Saviour *had come*, and had offered himself a sacrifice for the sin of the world, the former testimony would not have been true. It was therefore indispensable, that from the time of Christ, the ceremonies of the religion which fore shadowed him, should be abolished.

the hearts of multitudes of this sect, that concerned, and deeply anxious on account of sin, they may with their whole heart seek deliverance from the eternal wrath of God

In concluding the important subject of this chapter we beg to remind our Mahomedan readers, that from the time of Christ to that of Mahommed, the sect of the Christians had the Son of God as the atonement for sin, the object of faith, the Head of the Church, and the imperishable hope of the soul Besides this, the New Testament which was their great charter with respect to divine mercy and spiritual blessings, gave full testimony to the incarnation, death, atonement, resurrection, and ascension of Jesus Christ, and whatever it testified with regard to their Lord and Saviour, had been revealed from the beginning in a multitude of prophecies of the Old Testament In short, from the original promise of the Saviour vouchsafed by God on the transgression of Adam in paradise, to the Book of Revelation, there were 4,100 YEARS, in which all the prophets GAVE UNITED TESTIMONY to Christ Jesus The Christians therefore being possessed of infallible evidence with regard to their Lord and Saviour, it was not possible that they should heed the claims of an individual who springing up in the desert of Arabia, proclaimed himself the last and greatest of God's prophets What likelihood was there then, that on account of Mahommed, THEY SHOULD INCUR the fearful curse denounced in the New Testament against all corrupters of the divine Word Should it be said by Mahomedans who believe not the divinity of Jesus Christ, that the Christians have altered the New Testament for the purpose of representing their Lord as a divine person then, be it observed, that in whatever degree the New Testament witnesses the divinity of Christ, in the same does the Old Testament also avouch that truth In fact, they are precisely agreed on this point If then, any alteration had been made in the New Testament with a view to represent Christ as a divine person, it is strange that THE OLD TESTAMENT, THE BOOK OF THE JEWS, should exactly correspond with this FORGERY OF THE CHRISTIANS Mahomedans well know, that the Jews absolutely abhor the name of Christ, and therefore, would never have altered the Old Testament IN ORDER TO GIVE STABILITY TO HIS CLAIMS How is it then, we ask, that with regard to the DIVINITY AND SACRIFICE of Christ, the Book of the Jews IS EXACTLY AGREED with the Book of the Christians? That they are thus agreed, we intend clearly to prove in a subsequent chapter in the meantime, we demand of all such persons as obstinately assert that the New Testament has been altered, that THEY PRODUCE AN ANSWER TO THE ABOVE QUESTION It is not necessary that we should say more upon this false charge of corrupting the New Testament, which Mahomedans bring against the Christians, until some Mahomedan shall advance reasonable proof for the refutation of the argument here recorded. But such proof being altogether impossible, it is exceedingly

likely that should we tarry for it, we shall have to wait until the day of judgment

With a brief word, we shall now close this discussion relative to the corrupting of the Scriptures. It is this,—Were the Author minded to retort the charge made against the Jews and Christians upon the prophet of Arabia, let Mahomedans know that there is abundant evidence at hand to make good such a step. For of all the extracts from the Old and New Testaments entered upon the pages of the Korān, there is not so much as one which has been given correctly. Mahommed, for the attainment of his private ends, has altered all, and stifled the testimony of all, according to his own pleasure. But, should we with unsparing severity retaliate in this matter, Mahomedans might perhaps suppose, that we are moved by personal enmity toward Mahommed. We therefore forbear. It suffices to have demonstrated upon incontrovertible evidence, that the vain tradition to the refutation of which this chapter has been devoted, is absolutely false. Nevertheless, Mahomedans should never forget, that we stand possessed of abundant material, by which to return the charge which has been advanced against the Jews and the Christians, upon the head Mahommed Mustapha

CHAPTER IV

THE JUSTICE OF GOD UNFOLDED PROVING, THAT AN HONOURABLE ATONEMENT FOR SIN WAS INDISPENSABLE TO THE DIVINE LAW, IN ORDER TO THE SALVATION OF MAN

IN the foregoing chapter, we have completed the refutation of those absurd traditions, by which Mahommedans excuse their conduct while living in neglect and contempt of the Holy Scriptures. Those traditions are, first, That the eternal truths of the Old and New Testaments have been cancelled by the Korān and secondly, That the Holy Scriptures have been corrupted by the Jews and Christians, and rendered untrustworthy. These two unfounded traditions, have long served the devil in beguiling the forefathers of the sect in question to their eternal ruin. They are now openly refuted in the foregoing chapters. moreover, it is not possible that upon reasonable evidence they should be re established. Doubtless many persons will obstinately persist in cleaving to them, for this has always been the case with regard to falsehood, from the foundation of the world. as it is written in the 11th chapter of John,—“For men love darkness rather than light, because their deeds are evil.” But the lovers of lies are here very plainly given to understand, that having no reason whatever for their presumptuous dereliction from the Holy Scriptures, their condemnation will of necessity be augmented in the day of judgment.

We now turn to the consideration of the immutable justice of God. According to our original plan, we had in the present chapter purposed to set before the reader, the perfect agreement of the prophecies of the Old and New Testaments, as to the divinity, humanity, and death of Jesus Christ. But upon mature reflection, it seemed advisable to reserve the detail of the prophecies for a subsequent chapter, and unfold the justice of God in this. Because, if the Mahommedan reader be first thoroughly grounded in the Divine Justice, the noble predictions of the prophets which stand intimately connected with that justice, being understood, will be far more admired and appreciated. In short, all these prophecies having immediate reference to that atonement for sin, which in the nature of divine justice was indispensable, the reading of them, if without a knowledge of that justice, will be altogether ineffectual and vain. Having therefore seen fit to alter our original design, we forthwith address ourselves to the subject purposed.

At the outset of this enquiry, it is exceedingly important that the Mahommedan reader should have the two following facts

vividly before his mind first, That the atonement for sin mentioned in the prophecies of the Old Testament, is indispensable, solely because OF THE IMMUTABLE NATURE OF GOD'S JUSTICE and secondly, That this matter of Divine Justice, is of such vital moment, that the blessing of salvation might be said to depend upon A RIGHT KNOWLEDGE, AND HEART BELIEF THEREOF Woe unto the man, who, deceived by the pride and ignorance of his mind, presumes to think that this solemn consideration may be disregarded Such an one, will at last discover, that they who have despised the justice of God, and denied the righteous condemnation of his most holy law, shall be utterly barred participation in the divine mercy Hereafter also, in their despite, they shall be compelled to lay these things to heart, and in eternity shall find endless leisure to attain to their perfect knowledge but there, such knowledge shall avail nothing, save to bring down upon them accursedness, and increase of misery We therefore earnestly press upon all those who have never yet given attention to this important subject, that they thoroughly examine it, in full view of their own death and personal accountability lest, continuing in carelessness and contempt, they be involved in everlasting destruction

Let the Mahomedan reader then be pleased to observe, that the Divine Justice of which we are now about to speak, is a sublime principle of the Godhead, and one of the many noble attributes which constitute the moral perfection of Jehovah To understand it aright therefore, it is necessary in the first place to glance at that perfection The word perfection is a term, which completely excludes the idea of defect, in connexion with the party to whom it may be applied Hence, if used in a strictly just acceptation, it is not only wholly inapplicable to man, but to all created intelligences whatever for all these, carry the mark of deficiency But the undervived being of God, is altogether free from defect, and perfect in every lofty attribute which pertains to it That is, God is perfect in wisdom, righteousness, beneficence, holiness, truth, faithfulness, mercy, and love it will be equally apparent, is PERFECT IN JUSTICE ALSO These lofty and august attributes, in union, constitute the moral perfection of God—and are his true glory But it is indispensable to a right consideration of this subject to remember, that all the abovementioned principles of the Godhead, being PRIMORDIAL AND ESSENTIAL, are INCAPABLE FOR A SINGLE MOMENT OF SUSPENSION, OR CHANGE While God exists, *these*, can neither cease, nor deviate from righteous action Hence, were we to make a special statement with regard to the Divine Justice, it would briefly be this,—WHILE GOD IS, HE WILL NEVER CEASE TO ACT JUSTLY

Let the Mahomedan reader next observe, that if the proposition be true, that while God exists, he will never cease to act justly,

Then, it is evident, that in granting mercy, He will not act contrary to his justice. Or to speak on this head with particular reference to the case of sinful man, it is a fact, that merciful though God be, HE WILL NEVER SAVE THE CHILDREN OF MEN FROM THE PUNISHMENT OF THEIR SIN, AT THE EXPENSE OF HIS JUSTICE. He that thinks otherwise, virtually denies the above truth, That while God exists, he will never cease to act justly. But let men think as they may, the fact abides, that all those sublime attributes of the Godhead to which the attention of the reader has already been directed, ARE EQUALLY DEAR to Jehovah, insomuch, that He will never suffer A BLUR TO ALIGHT ON ANY OF THEM. Were it possible that God should allow a blot to come upon one of his attributes, it would in effect be, to destroy the moral perfection of his own Being. We lay it down therefore concerning the justice of God, that being one of the chief of those glorious attributes in which the perfection of God consists, its action CAN ON NO ACCOUNT BE SUSPENDED, nor will God allow any creature to ESCAPE OUT OF ITS HAND. This truth, abundantly proves the folly of those who carelessly entreat this great attribute of God. And such folly, we deeply regret to be obliged to say, is specially chargeable upon the sect of the Mahommedans. For that sect, despite THE PERFECT EQUALITY PECULIAR TO THE DIVINE ATTRIBUTES, only regards HIS MERCY, and entirely rejects the consideration of HIS JUSTICE. Their disregard of the divine justice however, shall neither be able to hinder nor annul that principle hence, they will find themselves in a fearful predicament, when CONFRONTED THEREWITH in the day of judgment. With all faithfulness therefore, we remind them in the name of God, that if till death, they persist in ignoring this lofty principle of the Godhead, THEY MUST INEVITABLY BE DAMNED.

The Mahommedan reader will next be pleased to observe, that by reason of the holy nature of God, it was necessary on the creation of the creature, that He should commence as Law giver. The reason is evident, viz, God, by virtue of his immaculate purity, hates sin with an infinite abhorrence. Hating sin therefore to this degree, He found it necessary on the creation of the creature, to establish the law, that it should restrain from sin. In short, God never has created, nor ever will create a creature, without placing it under the authority of his law * thus it came to pass, that as soon as God had created Adam and brought him into the garden of paradise, he placed him in subjection to the law's authority. This divine law, is the most simple and intelligible of all things, you may write it under ten thousand heads, or under one only but strange though it seem, it is written more distinctly under

* Should any one ask, Why have not the children of Adam been made acquainted with this fact? we answer, That God vouchsafed to acquaint Adam therewith but the descendants of Adam having failed to preserve the truth, the world has become steeped in ignorance. Be it known, that this knowledge can only be recovered from the Holy Scriptures

one head, than under ten thousand The reason is, that though you should write it under ten thousand, or ten million heads, yet in the end it would fall out that some things had been omitted, but, if you write it under one, you include all Hence God, on placing Adam in the garden of paradise, saw fit to appoint him the law under one head only That is, God shewed him all the trees of the garden, and bade him freely eat thereof according to his inclination Afterwards, He showed him the tree of the knowledge of good and evil, and said,—*Eat not of its fruit for if thou shalt eat, thou shalt surely die* From this, it is clearly implied, that TO OBEY GOD IS THE SUM AND SUBSTANCE OF THE LAW It is proven then, that PERFECT OBEDIENCE—NOT IMPERFECT—is that law which the holy Creator has propounded to his creatures

Let the Mahomedan reader next be pleased to observe, that had there been no penalty ordained for the protection of the law, the law would have been altogether ineffectual because, without a penalty, the creature would have been free to break it at his pleasure Hence, when the Lord for the prevention of sin established the law, He saw fit for its preservation, to ordain a severe penalty against the breakers of it A right understanding of the penalty of the law then, being of unspeakable importance, we earnestly press upon the reader, that he should examine it with the deepest attention It has before been stated, that holiness was the particular attribute of the Godhead, by reason of which, the Lord deemed it indispensable to promulgate the Law for the prevention of sin And since Jehovah *himself* established the law, with a view to give effect to the divine will among his creatures, it is evident, that that law is not of the nature of a common thing that may be presumptuously dishonoured, but most holy, and honourable, consequently, worthy of the deepest respect of all created intelligences In fact, the Law being the representative of the Divine Will, is possessed of infinite dignity, and he that despises it, despises God The law therefore, BEING POSSESSED OF INFINITE DIGNITY, God in order to preserve its honour from the slightest taint of dishonour has decreed, that THE PENALTY ALSO SHALL BE INFINITE for its violation This is the only reason why the punishment of sin is *eternal* the law standing possessed of UNBOUNDED HONOUR, retribution for the breach of it, is ETERNAL DEATH, the meaning of which is, everlasting imprisonment of the soul in hell, with annihilation of its happiness, hope, and peace By this terrible penalty it is openly proved, that it is a fearful thing to transgress the inviolable law of God The Mahomedan reader will now clearly apprehend the meaning of God, when on placing Adam in the garden of paradise he shewed him the sentence of the law, saying, “In the day that thou eatest of this fruit, thou shalt surely die” This penalty, the Lord God has not failed to reiterate from the beginning, by the prophets and apostles of the Old and New Testaments In the xviiith chapter

of the Book of Ezekiel, at the 4th verse, it is thus written,—
 “Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine the soul THAT SINNETH, IT SHALL DIE ”
 Also in the epistle to the Romans, the vith chapter, at 23rd verse, it is written,—“For THE WAGES OF SIN IS DEATH , but the gift of God is eternal life through Jesus Christ our Lord ” And again in the epistle to the Galatians, the iii^d chapter, at the 10th verse, —“For as many as are of the works of the law are under the curse for it is written, CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS written in the book of the law, TO DO THEM ” Let the reader then very carefully observe, that this fearful penalty of the law, is not merely instituted to take vengeance on *great* transgressors, nor to punish the *multitude* of sins, but has been ordained with a view to apprehend every individual thing that is counted sin For instance, the Lord Almighty does not say unto Adam, In the day that THOU EATEST OFTEN of the fruit of the tree of the knowledge of good and evil, thou shalt surely die, nor in the day that THOU EATEST TWICE thereof but in the day THAT THOU EATEST thou shalt die. In like manner, the prophet Ezekiel does not say, The soul THAT OFTEN SINNETH, shall die but, the soul THAT SINNETH, it shall die So also the apostle Paul does not say, the wages OF MANY SINS is death but the wages OF SIN is death We see then, that the very least sin, incurs the entire penalty of the law because, the least sin breaks the law and CONTEMNS THE LAWGIVER, as much as do ten thousand Hence, in ii^d chapter of the epistle by James, at the 10th verse, it is written,—“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all For HE THAT SAID, Do not commit adultery, SAID ALSO, Do not kill Now, if thou commit no adultery, yet if thou kill, THOU ART BECOME A TRANSGRESSOR OF THE LAW ”

The Mahommedan reader will next be pleased to observe, that the law having been established against sin, and the penalty inhibitory of its violation annexed, the justice of God keeps vigilant watch to carry that righteous penalty into execution Because, should the penalty not be executed with all severity, the three following evils would result first, the law WOULD BECOME CONTEMPTIBLE secondly, God who by the penalty threatens sinners, WOULD BE MADE A LIAR and thirdly, sinners in transgressing the will and pleasure of God, WOULD BE ENCOURAGED To imagine that the Lord of heaven and earth will ever suffer such evils as these, is the most absurd conception that can possibly enter into the heart of man God is so far from this, that with a view to make manifest his burning indignation against sin, He says,—“I have sworn in my wrath, that the wicked shall *not* enter into my rest ” and in another place it is written,—“Vengeance is mine, I *will* repay saith the Lord ” Hence, to preserve the honour of the law, prevent God from being made a liar, and cut off all encouragement from the wicked, the justice of God watches with ceaseless vigilance

and mark, the SISTER ATTRIBUTE OF DIVINE MERCY, which doubtless co exists with justice in the Godhead, cannot for a single moment DIVERT IT FROM ITS COURSE With trumpet tongue, that justice as it were proclaims, that the holy law shall never BECOME CONTEMPTIBLE, nor the righteous Creator BE MADE A LIAR, nor the presumptuous sinner ENCOURAGED In short, Jehovah, by reason of his immaculate holiness which infinitely abhors sin, deems the ruin of the transgressor to be right as Lawgiver, moreover, he sees it to be absolutely necessary for the good government of his creatures, and the welfare of the universe, that the wicked should be eternally cut off Who then shall prevent it ? Who is he that hath power to divert Divine Justice from its course ? By reason of that immutable justice, all the sinful inhabitants of the earth are actually accounted as dead men it is also certain, that through the fierceness of God's wrath, every unpardoned sinner will be ground to powder How vainly then do Mahommedans look for mercy, when they not only acknowledge not, but despise the Lord's justice' And how absurdly do they hope for salvation, when they deign not even to regard the righteous plan, which a just God has established in order to the bestowment of that blessing

Let the Mahommedan reader next be pleased to observe, that if it be true that should the penalty of the law not be executed with all severity, the law would become contemptible, God be made a liar, and sinners encouraged, then, it is no longer possible that the soul of man should escape that penalty by virtue of its own good works In a word, the soul that by the least transgression has rendered itself guilty, can never by any contrivance or act of its own, be saved from the Divine Justice Should the reader reflect for a moment, he will certainly be convinced of the impossibility which we here unfold Let him thoroughly scrutinize that which has been advanced above, viz, that the penalty of the law having been ordained for the law's protection, if it should not be duly executed, the law would BECOME CONTEMPTIBLE, God be MADE A LIAR, and sinners ENCOURAGED, hence, to prevent such enormous evils, it is the special province of Divine Justice incessantly to watch, that the penalty be carried into execution The Mahommedan reader then is required to show, by what means, device, or effort, he himself shall be saved from the hand of that justice However great the attempt which the sinner might make for his own deliverance, Will the Lord God consent that the holy law should become contemptible, He himself be made a liar, and sinners encouraged ? But perhaps the Mahommedan reader, reverting to the false creed of his sect will reply to this enquiry, " Although I can do nothing to cause my own salvation, yet believing on Mahommed, I am confident of being saved, because, that is expressly promised in the Korān " Notwithstanding this answer, the above question still recurs,—WILL GOD, FOR BELIEVING

ON MAHOMMED, CONSENT THAT HIS MOST HOLY LAW SHOULD BE DISHONOURED, HIMSELF MADE A LIAR, AND SINNERS ENCOURAGED? We pause for the reply of Mahommedans! But should any Mahommedan, in default of answer to this solemn question, reply presumptuously, "Yea! for the sake of Mahommed, God certainly *will* consent that his law should be broken, Himself made a liar, and sinners encouraged," then, let such an one give ear and hear the word of the Holy Scriptures let him also beware of the terrible curse which the Lord Jehovah has denounced against all such *trustors in man*. In the xviith chapter of the Book of Jeremiah, it is written as follows,—“Thus saith the Lord, CURSED BE THE MAN THAT TRUSTETH IN MAN, and maketh flesh his arm, and whose heart departeth from the Lord ” In view of Divine Truth of so fearful a character as this, we unceremoniously say to every such presumptuous party, the Word of God is as a bit in thy jaw, now, and except thou repent, will be as a sword against thy soul hereafter But to the sincere and reflecting among Mahommedans, we would with urgency say,—Men and brethren, turn not away from the above momentous consideration, for thereon hangs life or death eternal Examine it,—scrutinize it thoroughly give not sleep to your eyes, nor slumber to your eyelids, until it is settled consistently with the holiness, truth, and justice of God Remember the immaculate purity of God, in virtue of which He infinitely hates sin Remember also the law which he has established, and the penalty which for the apprehension of transgressors He has annexed thereunto Remember carefully moreover, that should the penalty not be enforced, the holy law would be dishonoured, God made a liar, and sinners encouraged Lastly, *remember well*, that the immutable justice of God, standing at the Law's right hand, as it were incessantly proclaims, that the law shall not be dishonoured, nor God made a liar, nor sinners encouraged And *remembering all these things*, let each individual diligently enquire,—HOW MAY I MYSELF CONSISTENTLY WITH THE HOLINESS, TRUTH, AND JUSTICE OF GOD, ESCAPE THE DAMNATION OF HELL?

Having shewn that before Jehovah's immutable justice and inviolable law, all the dwellers upon earth are accounted but as dead men, we have in the next place proved, that the soul's deliverance from this calamity can neither be by the works of the creature, nor by faith in Mahommed Let the Mahommedan reader then carefully note, that there is but one plan by which to issue from this helpless position For, if in order that the law should *not* become contemptible, God *not* be made a liar, and sinners *not* encouraged, the justice of God can neither grant salvation to sinners for the works of the creature, nor for faith in Mahommed, then, it is evident, that the sinner will never be saved until SOME PLAN BE DISCOVERED, by which the law SHALL NOT be rendered contemptible, God NOT MADE a liar, and sinners NOT ENCOURAGED We lay it down therefore, that there is but one way for the salvation

of the guilty, viz, that plan by which THE LAW SHALL BE GLORIFIED, GOD PROVED TRUTHFUL, AND SINNERS STRIPPED OF ENCOURAGEMENT What plan is that? We answer with all confidence from the Holy Scriptures, that it is BY RENDERING AN HONOURABLE ATONEMENT TO THE LAW FOR SIN, THROUGH MEANS OF A DIVINE SACRIFICE Whatever comes short of *that*, can avail nothing in a case of this kind And mark, the reason why the sacrifice MUST BE DIVINE, is this, that except through a Divine Sacrifice, the rendering of an honourable atonement to the law for sin is an impossibility What then, let us now enquire, is an honourable atonement to the law for sin?

Let the Mahomedan reader be pleased with his whole heart to attend, while from the Holy Scriptures we distinctly explain the nature of an honourable atonement for sin Though the subject be somewhat difficult, we shall with the utmost care endeavour to make it clear to the apprehension of the mass of the commonalty It has been shewn in the foregoing pages, that if the penalty of the law should not be executed with all severity, these three evils would result first, the law would become contemptible, secondly, God would be made a liar, and thirdly, sinners would be encouraged Let us now enquire, Why? First, be it observed, that the holy law was given, not that it should be broken, but that it should be revered and obeyed Therefore, if any creature might BREAK THE LAW AND ESCAPE PUNISHMENT, it is evident, that the law would become contemptible Secondly, in order to preserve the honour of the law, the law had a penalty annexed to it that is, God granted power to the law to take vengeance for every dishonour by eternal death* It is clear therefore, that should Jehovah DISALLOW THIS CLAIM of the law, He would render himself a liar for it was He himself who ordained, that the law should have power to take vengeance for every dishonour by eternal death Thirdly, God's purpose in establishing the law and its penalty was, that by entirely cutting off the hope of impunity from transgressors, He should restrain his creatures from sin It is evident then, that if the creature by disobedience SHOULD BREAK THE LAW AND NOT INCUR THE PENALTY, he would be encouraged in the commission of sin From all these considerations, we trust that the reader will clearly understand, that THE JUSTICE OF GOD WILL ACCEPT OF NOTHING AS AN HONOURABLE ATONEMENT, SAVE THAT WHICH PREVENTS THE THREE EVILS MENTIONED ABOVE We lay it down therefore, that an honourable atonement for sin is that, which WHILE IT PROVIDES SALVATION FOR THE WORLD, SHALL PREVENT the law from becoming contemptible, God from being made a liar, and the sinner from finding encouragement

Having distinctly explained the nature of an honourable atonement for sin, we shall in the next place prove, that nothing

* The word death, and second death, are used in the Holy Scriptures to signify destruction in hell

short of a DIVINE SACRIFICE could render such an atonement. Let us first examine this matter with reference to the law,—that it should not be brought into contempt. The Mahommedan reader will be pleased to observe, that the Law, being a *du me rule* to reveal the way of righteousness, is armed with plenary power for the destruction of all transgressors. In addition to this, the Holy Scriptures shew, that Adam, through transgressing in the garden of Eden, became morally corrupt, and that the *whole posterity* of Adam, being begotten in the same corruption, yield to disobedience and render themselves breakers of the law. The law therefore, because of the dishonour done to it, adjudges them all to eternal death. Should the law execute this sentence and destroy all mankind, it certainly would by this severe justice, RECOVER FULL HONOUR FOR THE DISHONOUR which it had sustained at the hand of sinners; but this honour would only accrue through means of GUILT AND CORRUPT CREATURES. In contradistinction to this, should He who is higher than the law, even THE KING AND MAKER OF THE LAW, yield himself a sacrifice for the dishonour cast upon the law, in place of the transgressors, Cannot the least intelligent party understand, that by this Divine Sacrifice the law WOULD RECEIVE SUCH ABUNDING HONOUR, that the honour which would accrue from the slaughter of the whole human race, COULD IN NOWISE BE COMPARED WITH IT. For the greatness and majesty of God being *infinite*, it is evident, that for the honour of the law, THE DIVINE SACRIFICE IS A THOUSAND TIMES MORE THAN THE SACRIFICE OF THE CREATURES. Hence, should the Divine Being become a sacrifice for sin, and offer himself up upon the claim of the law, it must be a more honourable atonement for the dishonour sustained by the law, than the destruction of all the sinners in the world. Moreover, it matters not HOW GREAT MIGHT IS THE NUMBER of the transgressors for whom He should thus offer himself, for though the number of sinners in the world were ten thousand times greater than it is, it is evident, that THE INFINITE MAJESTY OF THE DEITY being offered in their stead, CONFERS A MORE ABUNDING HONOUR upon the law than the slaughter of them all. We see then, that through a Divine Sacrifice, that honourable atonement which is indispensable to the law, is obtained, because, by *such* sacrifice the honour of the law is not merely vindicated, BUT INFINITELY EXALTED AND MAGNIFIED.

Let us in the next place examine this matter with reference to God,—that He should not be made a liar. It has already been shewn, that it was God himself who established the law, and ordained the penalty as a means of retribution for the breach thereof. In short, it was God *himself* who proclaimed, that the law should have power to take vengeance by eternal death for every dishonour. Hence, should God on any pretext whatever, DISALLOW THIS JUST CLAIM OF THE LAW, he would necessarily become a liar. It was imperative therefore, either that sinners themselves should

be made answerable, or, that the Divine Majesty should make an atonement for them because, should the sentence of the law not be executed, God must inevitably become a liar. But should Jehovah in kindness and condescension offer Himself as a victim to the injured honour of the law in place of a guilty world, it is evident that by some means or other He must take upon himself the pains and sufferings established in the law's sentence for He himself proclaimed in the law, that the retribution for His obedience is death, and should this sentence not be put into execution, He would certainly become a liar. Hence for the purpose of undergoing those pains and sufferings which were indispensable in order to an honourable atonement, it was necessary that the co-equal Son of God should become incarnate * that in the form of man he might be sacrificed in accordance with that penalty which is consequent upon the breaking of the law. The Son of God therefore having become incarnate, and having been sacrificed for sinners in conformity to the sentence of the law, it is evident, not only that the honour of the law is preserved, but that God is prevented from becoming a liar.

But perhaps this doubt may here arise in the reader's mind, viz., If eternal death was the appointed retribution for sin, Was it not just that Christ in offering himself a sacrifice for the sinful world, should endure everlasting pains and sufferings? The answer to this question though apparently difficult, is nevertheless easy. Let him who asks such question be pleased to observe, that when through disobedience the creature dishonours the law, the Law has but one means by which to recover its honour, viz., the plunging of the offender into everlasting death. Should the law *not* do this, but only cast the sinner into hell for a thousand, or ten thousand years, at the expiration of that time he would again be free and whenever he should thus be found at liberty, the law would resume its former dishonour. For by such an arrangement it would be apparent, that the law might be broken for so much, or so much punishment. But the law being a *Divine Rule*, is possessed of infinite dignity, hence God from the beginning has decreed concerning it, that it shall not be broken on any condition whatever and if through disobedience of the creature it be dishonoured, it shall recover its full honour by plunging the transgressor into everlasting death for by means of this fearful sentence alone, is it possible to vindicate the majesty of the law, as a law that is *inviolable*. Such the case of the law in its relation to the creature on the other hand, should the Divine Majesty offer itself a victim in place of the transgressors, and bear the penalty of the law, the case assumes a totally different aspect. Because, the Divine Sacrifice, reflects such infinite honour upon the law,—so invests it

* The Godhead of the Son being incapable of death it would not have been possible that he should have laid down his life, and become the Saviour of the world, without assuming humanity

with glory and dignity in the eyes of all intelligent creatures,—that, RECEIVING UNBOUNDED HONOUR IN PLACE OF THAT HONOUR WHICH IT POSSESSED BEFORE IT WAS BROKEN, there is no necessity that the Divine Saviour should endure eternal pains and sufferings. In short, the Son of God by yielding up his life in accordance with the sentence of the law, has conferred upon the law such abounding honour, that it never COULD HAVE RECOVERED AS MUCH, THOUGH IT SHOULD HAVE STAIN ALL THE SINNERS OF THE WORLD EVERLASTINGLY IN HELL. Hence the law, in place of dooming all the sinners of the world to hell, receiving more, nay! infinite honour and distinction by the sacrifice of the Son of God ceases from further claim. The claim of the law therefore, being completely ended, it would not have been just that the Saviour of the world should endure eternal punishment. Yea! it was necessary for the majesty and glory of the law, that Christ should rise from the dead and appear in the presence of the angelic host, WITH THE WOUNDS OF THE LAW* IN HIS HANDS AND FEET—that by THESE JOHNS, the majesty of the law being exceedingly glorified, should be venerated. In short, the glorious law required the resurrection and ascension of Christ, after his death—just as much as previous to his dying, it had claimed that death. This consummation then, being indispensable to the glory of the law, the Justice of God saw it just as fit to grant the resurrection of Christ, as it had deemed it necessary to decree his death. For mark, THE PRESERVATION IN HIS INTEGRITY OF THE HONOUR OF THE LAW, IS THE SUM OF THE WHOLE MATTER.

Thirdly, let us consider this subject of an honourable atonement with reference to its last head, to wit, that transgressors should not meet with encouragement. It has already been said, that if the creature might break the law AND ESCAPE THE PENALTY, the whole mass of created intelligences would be encouraged to disobedience. This, none will venture to dispute. Contrariwise, when through the crucifixion of Christ it is clearly seen that it is impossible for the creature to break the law and escape the penalty, the death of Christ becomes the greatest of all warnings for the prevention of sin. It should never be forgotten, that THE SACRIFICE OF CHRIST IS THE UNALTERABLE PROOF, that is utterly impossible for the creature to disobey the law and be sheltered from its sentence. For before one transgressor could be saved IT WAS INDISPENSABLE THAT THE SON OF GOD SHOULD HIMSELF BECOME INCARNATE, AND DIE ACCUSED. This suffering, for the glorification of his mercy and defeat of the guile of the devil, he has endured once but, it is plainly written, that He will never do so again. We see then, that from the crucifixion of Christ issues fearful warning to the effect, that it is a pure impossibility for the creature to treat the law with contempt, AND BE SAVED FROM ITS PENALTY. When

* They crucified Christ by nailing his hands and feet to the cross.

but one way is seen for the salvation of the soul, viz, by the incarnation and sacrifice of the Son of God, Shall the creature from *such* a fact, be encouraged to the commission of sin? Besides this, when it is written, that the Son of God having triumphed over death, *DIFTH NO MORI*, say O reader, Shall angels or archangels, seraphim or cherubim, or any other heavenly intelligences BE ENCOURAGED IN DISOBEDIENCE TO THE INVIOLEABLE LAW OF GOD? Nay, nay! for after Christ's dying for sin, and rising, the infallible evidence is continually before them in his person, that THE SLIGHTEST DISOBEDIENCE TO THE LAW must prove their lasting and irremediable ruin

It has now been proved, that whatever was necessary to the holiness, truth, and justice of God, in an honourable atonement, is found in the atonement of the Son of God. If, in order that THE HOLY LAW SHOULD NOT BECOME (OVERTUMPIED), protection be required it is had through the sacrifice of Christ. If a perfect means TO PREVENT THE DIVINE LAWS EVER BEING MADE A LIAU, be necessary it is found in the sacrifice of Christ. If a way of salvation which SHALL NOT AFFORD ENCOURAGEMENT TO THE OFFAULT IN SIN, be demanded it is seen in the sacrifice of Christ. It is proven then, that that righteous and honourable atonement, which alone can be accepted by Divine Justice, issues, exclusively, from the sacrifice of the Son of God. Hence in the xlind chapter of the Book of Isaiah, at the 21st verse, it is written, "THE LORD IS WELL PLEASED FOR HIS RIGHTEOUSNESS SAKE HE WILL MAGNIFY THE LAW AND MAKE IT HONOURABLE."

Against the salvation which is by the sacrifice and atonement of the Son of God, Mahomedans incessantly object as follows, viz,—"If God should lay the sins of the world upon his innocent Son and visit upon him the divine vengeance, it would be altogether repugnant to justice." This objection, when advanced in the absence of the truth of the Holy Scriptures, appears so reasonable that it is absolutely necessary to give it a moment's attention. Let every Inquirer after truth then know, that such objection springs solely from the ignorance of Mahomedans with regard to the mode of the Godhead, viz, the *perfect unity* of heart, purpose, and action, pertaining to the three immaculate Persons of the Holy Trinity. Not being acquainted with this perfection of unity, they judge concerning the eternal Father as they would of an earthly parent and think regarding the Son, as of an earthly child weak and helpless in the father's hand. Having set up this puerile and absurd conceit, they ask the question, Is it just that God should lay the sins of the world upon his innocent Son, and then, visit upon him all the fierceness of the divine wrath? If the imagination of Mahomedans with regard to this matter were correct, the objection which they advance would certainly be in place the case, however, has not the

slightest affinity with their conception, but is as follows, viz , The three immaculate Persons of the Holy Trinity, are from everlasting to everlasting a PERFECT UNITY , CONSEQUENTLY ONE IN HEART, PURPOSE, AND ACTION In the vth chapter of the first Epistle by John, it is written,—“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost AND THESE THREE ARE ONE ” Also in the xth chapter of the Gospel by John, it is thus written,—“ I AND MY FATHER ARE ONE ” And in another place it is written,—“ HE THAT HATH SEEN ME HATH SEEN THE FATHER ” The mode of the Holy Trinity therefore, bears no resemblance whatever to the circumstances of an earthly father and son For instance, in the earthly case, the father is in point of time before his son , but in the heavenly case, there is no difference whatever as the Father is from everlasting, so also is the Son begotten from everlasting of his Essence Again in the earthly case, the father is stronger and wiser than his son, but in the heavenly case there is no shadow of difference whatever the omnipotence and omniscience of the Father, the same is the omnipotence and omniscience of the Son,—and also of the Holy Ghost Lastly, in the earthly case, the heart, purposes, and actions of the father, differ very widely from the heart, purposes, and actions of his son , but in the heavenly case they exactly correspond as are the heart, purposes, and actions of the Father , even so are the heart, purposes, and actions of the Son —and also of the Holy Ghost If it were otherwise, there would not have been a Trinity in heaven, but a triad of Gods The Holy Scriptures however shew no such nonsense, but reveal ONE ONLY TRUE GOD, WHOSE INFINITE BEING IS TRIUNE Let the reader now attentively mark the three consequences which follow upon this fact First whatever love to man dwelt from eternity in the bosom of the Father, the same dwelt also in the heart of the Son and of the Holy Ghost Secondly, whatever purpose of salvation sprang through the aforesaid love in the mind of the Father the same sprang also in the mind of the Son, and of the Holy Ghost Lastly whatever action was chosen by the Father, in virtue of the said love and purpose of salvation, viz , that the Son should become incarnate, and with unspeakable suffering die a sacrifice for sin , the same was also chosen by the Son, and by the Holy Ghost In short, IT WAS THE DELIBERATE OF THE HOLY TRINITY, THAT THE SALVATION OF MAN SHOULD BE THUS Hence, David the seer prophesying on the part of the Son of God, says in the xlth psalm of the Zuboor — “Sacrifice and offering thou didst not desire , mine ears hast thou opened burnt offering and sin offering hast thou not required Then SAID I, JO, I COME in the volume of the book it is written of me, I DELIGHT TO DO THY WILL, O MY GOD yea, thy law is within my heart ” Then we ask Mahomedans this question, viz , Where is the least ground, upon which to bring this false charge concerning injustice, against the atonement of the Son of God ?

He who in this matter falsely accuses the Father of injustice, slanders the Son and Holy Ghost also for just as the Father chose the salvation of the world by the way of the Son's sacrifice, even so, the Son and the Holy Ghost also chose it. Moreover, in whatever degree the Father for the glorification of the divine love, considered the redemption of the world by the way of the Son's sacrifice expedient, in the same, did the Son and the Holy Ghost also deem it expedient. Hence, if any Mahommedan shall persist in objecting against the salvation which is by the way of Christ's atonement, he is required to shew, for what reason the Holy Trinity has not a right to carry out its own purposes by just and reasonable measures.

Having completed this short explication of the justice of God, and shewn in what an honourable atonement for sin consists, we deem it right in concluding these important meditations to remind our Mahommedan readers, that the book called the Korān, from beginning to end, affords no information upon the grand truth here unfolded. The writer of the Korān, throughout that Work, exhibits no sign of personal acquaintance with this truth, and imparts no instruction to his readers concerning it. He leaves them to pass into eternity without in any wise unfolding the perfection of Jehovah's being, and that perfect equality of justice and mercy which is the consequence of it without which, the Divine Essence would carry within itself the evident mark of defect. In short, Mahommed Mustapha has never even attempted to shew how, in the momentous matter of salvation, the divine justice has been made to harmonize with the divine mercy. But in the Korān he ever speaks of divine mercy, as though a just God, could, without reference to his immutable justice and inviolable law, dispense it in an arbitrary way. Thus the readers of the Korān are wholly destitute of instruction regarding that wonderful plan for the union of divine justice and mercy, which the eternal Father has devised, and brought to completion through the sacrifice of the Son. NOTWITHSTANDING THAT THIS UNION OF JUSTICE AND MERCY IS THE ONLY CLUE BY WHICH TO DISCOVER THE MEANING OF THE BIBLED SACRIFICES OF THE BOOKS OF MOSES, TO CAUSE THE PROPHECIES CONCERNING THE COMING, INCARNATION, AND SUFFERINGS OF THE MESSIAH TO BE UNDERSTOOD, AND TO REVEAL THE SECRET OF THE MYSTERIOUS BIRTH, DEATH, RESURRECTION, AND ASCENSION OF THE SON OF MARY, yet there is no mention of it in any part of the Korān and believers in that Book, pass into eternity and the presence of God, AS IGNORANT OF THIS GREAT MATTER AS THE HEATHEN AROUND THEM. Yea! it is to be regretted, that a way of salvation has been set before the ignorant and credulous in the Korān, diametrically opposite* to that which is revealed in the Holy Scriptures and believing this *lie of the Korān*, Mahommedans, WITH UNBOUNDED

* That way is by believing, on Mahommed giving legal tithes and alms, observing the stated times of prayer, and being killed in religious war

HATRED FOR THE SALVATION ACHIEVED BY THE SON OF GOD, PASS TO THEIR ACCOUNT AT THE JUDGMENT SEAT OF THE FATHER

But enough has been said upon this subject for the information and guidance of every sincere Inquirer. Leaving therefore this most solemn doctrine of the Holy Scriptures before our Mahomedan readers, we remind them, that the just and holy God here exhibited is He, before whom account must be rendered in the day of judgment. Should any man obstinately insist upon appearing at his judgment bar by the faith of Mahommed, let him know, that he not only POSSESSES NO ATONEMENT FOR HIS SINS, but foolishly GOES TO HIS ACCOUNT DESPISING THAT HONOURABLE ATONEMENT which God by the sacrifice of his only begotten Son has provided for the salvation of man. Secondly, should any man obstinately insist upon appearing before God trusting in his own good works, let him too know, that his works MUST ALL BE PERFECT, and that from birth till death, THERE MUST NOT BE THE SLIGHTEST DEFECT in any of them. If there *should* be the slightest defect, he must inevitably be involved in the curse and ruin of the law for it is written,—“ Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Furthermore, let such an one know, that trusting in his own good works, he not only POSSESSES NO ATONEMENT FOR HIS SINS but foolishly GOES TO HIS ACCOUNT DESPISING THAT HONOURABLE ATONEMENT which the Lord God by the sacrifice of his only begotten Son has provided for salvation. That man then, shall reap plenteous retribution for his works shall see moreover, how thoroughly the pure eye of God will search out the impurity in them all. In that day disgraced, accursed, and shelterless, he shall most earnestly sigh, Would to God I had never possessed good works *such as these*, to challenge the piercing scrutiny of Jehovah's justice

CHAPTER V

THE PERFECT AGREEMENT OF THE PROPHECIES OF THE OLD AND NEW TESTAMENTS, EXHIBITED AND FULL FACT, THAT FROM THE FOUNDATION OF THE WORLD THE SACRIFICE OF CHRIST HAS BEEN PRELUDING IN THE HOLY SCRIPTURES AS THE ONLY MEANS OF SALVATION, ESTABLISHED

IN the first chapter of this Work, it was shewn by seven irrefutable propositions, that the Books of the Hebrew prophets, being exactly agreed with the Books of Moses as to the original salvation of God, do all bear the stamp of divine origin. Besides this, by a number of extracts from the Korān it was also shewn, that Mahommed not only accepted this fact, but himself believed in the Hebrew prophets without making distinction between any of them. Secondly,—from sundry passages of the Korān it was in the second chapter of this Treatise proved, that Mahommed Mustapha has given public testimony to the truth and trustworthiness of the parties responsible for the New Testament, viz, the Baptist, Jesus Christ, and the Apostles. And all these with one accord bearing witness, that Christ is the Saviour concerning whom Moses and the Hebrew prophets predicted, it is clear, that Mahommed Mustapha is as a witness to THAT ORIGINAL SALVATION WHICH IS IN THE SHEDDING OF BLOOD

Having established the above facts upon incontrovertible testimony, and having in the foregoing chapter shewn, that by reason of the immutable justice of God, an honourable atonement to the law was indispensable in order to man's salvation, we trust that the Mahomedan reader's mind has been prepared, to enquire into the important subject of the present chapter with the deepest attention. The time has at last arrived, to place before the Inquirer the perfect harmony of those prophecies, which have been sent down throughout a period of 4,100 years viz, from the foundation of the world to the birth of Christ 4,000 years, and from the birth of Christ to the period commonly called Anno Domini, 4 years, and from the period called Anno Domini to the Book of Revelation, 96 years. IN ALL, 4,100 YEARS. In dealing with this momentous subject we have deemed it necessary, first to insert the prophecies of the Holy Scriptures WORD FOR WORD, and afterwards with the greatest possible exactness divide each one into its separate heads. That the Mahomedan reader, notwithstanding his want of practice in the prophecies, should not pass over any portion of their important contents. The Lord Jehovah, to whom alone belongs glory and praise, of his own mercy and goodness render his Word effectual to the salvation of

Mark then O reader, and remember well, the particular point upon which Moses, the Hebrew Prophets, and the Apostles of Christ are agreed That point, is SACRIFICE OF IN PLAIN WORDS, ATONEMENT FOR SIN BY THE SHEDDING OF BLOOD not sacrifice, as a means of worship, nor sacrifice, as a tribute to the Creator, nor sacrifice, as a thankoffering for mercies, but sacrifice, AS AN ATONEMENT FOR SIN By which is meant, SACRIFICE WITHOUT WHICH the Lord God *will* judge sinners SACRIFICE WITHOUT WHICH the Lord God *will not* forgive sinners SACRIFICE WITHOUT WHICH the Lord God *will* cast sinners everlastingly into hell This sacrifice, is the special matter which the Inquirer after truth should ever keep before his mind this is that great blessing regarding which, every such Inquirer is required to mark the united testimony of Moses and the prophets —for UPON THIS ALONE, HANGS THE SALVATION OF MAN

• Let it now be observed, that Moses in the Book of Genesis gives us to understand, that as soon as the soul of man through the temptation of Satan had fallen under condemnation of the law in the garden of paradise, God, cursing the serpent* in wrath, saw fit to vouchsafe the ORIGINAL PROMISE concerning that Divine Saviour who should bruise the devil's head In the 3^d chapter of the said Book, at the 14th verse, it is written,—“ And the Lord God said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life And I will put enmity between thee and the woman, and between thy seed and HER SEED † and HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL ” This, is the original promise of God concerning Christ, the Saviour of the world it exhibits the five following truths First, God's firm resolve to thwart the success of the devil secondly, the divinity of Christ thirdly, His incarnation for the carrying out of God's purpose fourthly, His death to make atonement for the sin of the world and fifthly, His victory over Satan First, the passage, “ I will put enmity between thy seed and the seed of the woman,” sets forth God's indignation against the devil for deceiving Adam, and makes manifest the divine plan for counteracting the guile of the Accursed One That is, God shall raise up A MIGHTY OFFSPRING of the woman, who shall be THE DEADLY ENEMY OF SATAN, AND SHALL DELIVER OUT OF HIS HAND the souls ruined by his guile Secondly, the passage, “ It (viz, the seed of the woman) shall bruise thy head,” proclaims the divinity of Christ with the utmost clearness because, none save THE DIVINE BEING has power for a work of this kind If the seed of the woman had been a mere man, it would have been impossible that he should have

* Satan, in order to tempt our great forefather, appeared in the likeness of a serpent

† Jesus Christ

frustrated the work of Satan, and bruised his head. There is none save THE SON OF GOD, who has power to overcome in a battle like this. Thirdly, the expression, "seed of the woman," is a plain proof of the incarnation of the Son of God. That is, the Divine Being who stood possessed of perfect power to overcome Satan and frustrate his success, was to become incarnate, and make his appearance upon earth AS THE SEED OF THE WOMAN to the end that he, IN THE LIKENESS OF MAN, should offer himself a sacrifice for the sin of the world. Fourthly the passage, "Thou shalt bruise his heel," admirably proves Christ's work of atonement for as the heel is the lowest part of the human form, so the humanity is the lower in the twofold nature of Christ. Hence, when it is said that Satan shall bruise Christ's heel, it is as much as to say, THAT THE HUMANITY OF CHRIST SHOULD HAVE TO UNDERGO FEARFUL SUFFERING, IN FULFILLING THAT ATONEMENT WHICH WAS NECESSARY, IN ORDER TO THE DELIVERANCE OF MANKIND FROM THE HAND OF THE DEVIL. Fifthly, the passage, "He shall bruise thy head," shews the victory which Christ by his atonement and death should achieve over Satan. That is, He by delivering all who shall trust in him for salvation, out of the hand and service of the devil, shall illustrate his success given in THE PRESENT WORLD and in the day of judgment, SHALL VISIT UPON HIM THE DIVINE VENGEANCE which is due for all the evil which he has wrought from the world's foundation. When Christ with his redeemed people shall sit glorified in the kingdom of heaven, and the devil and his angels lie utterly crushed beneath his wrath, then shall this original promise concerning the Saviour's victory be literally and perfectly fulfilled.

We have dwelt thus minutely upon the original promise of the Messiah, because, though written after the manner of the prophecies with the utmost brevity, the whole scheme of redemption is contained therein. This promise, was vouchsafed in the year of the world's creation and it is worthy of the reader's observation, that from the period of its vouchsafement, acceptable worship of the Creator by the presentation of bleeding sacrifices, was ordained, and became permanent. With regard to the truth of this statement, Moses in describing the worship of the sons of Adam, has furnished most satisfactory evidence. The elder brother, being faithless came to worship WITHOUT A SACRIFICE, and God rejected him. But the younger, by faith, worshipped according to the command of God BY MEANS OF THE SACRIFICE OF A LAMB, and God accepted him. In the 14th chapter of the Book of Genesis, at the 3rd verse, it is thus written,—“And in process of time, it came to pass, that Cain brought of THE FRUIT OF THE GROUND an offering unto the Lord. And Abel, he also brought of THE FIRST-LINGS OF HIS FLOCK, AND THE FAT THEREOF. And the Lord had respect unto Abel, and his offering: but unto Cain, and his offering, he had not respect. And Cain was very wroth, and his counte-

nance fell And the Lord said unto Cain, Why art thou wroth⁹ and why is thy countenance fallen⁹ If thou doest well, shalt not thou be accepted⁹ and if thou doest not well, sin lieth at the door”* By the offering up of these bleeding sacrifices, believers manifested their *faith* in THE GREAT SAVIOUR TO COME and by this practice, the truth of God, THAT SALVATION IS THROUGH AN HONOURABLE ATONEMENT FOR SIN was preserved from generation to generation, in the world We see then, that even from the world's commencement it has been proved, that the forgiveness of sin, and favour of God, can only be by the way of sacrifice and the shedding of blood Leaving now, the original promise concerning the Saviour of the world, we shall commence to shew the agreement which exists between it and the prophecies which were sent down subsequently

The next reference of the Holy Scriptures to the Seed of the woman, is found in connexion with Abraham, to whom God, more than once, renewed the original promise which He had made to our great forefather in paradise but especially when in deference to the divine command he had offered up his son Isaac as a sacrifice God then with an oath assured him, that the mighty Saviour through whom all the nations of the earth should be blessed, should be raised up of his seed In the xxind chapter of the Book of Genesis at the 13th verse it is written,—“And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore and thy seed shall possess the gate of his enemies and IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED, because thou hast obeyed my voice ’ The reader will perceive at a glance, that this promise embodies two distinct statements first That the seed of Abraham was to be increased until it should become a great nation and secondly, That the mighty Being by means of whom all the families of the earth should be blessed was to be raised up of that nation First, the passage, “I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore,” shews, that the seed of Abraham was to become a great nation And it is certain, that the seed here spoken of was Isaac, because, Hagar and her son Ishmael, had already by express command of God been excluded from the family of Abraham In the xxist chapter of the Book of Genesis, at the 9th verse, it is written —“And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham mocking Wherefore she said unto Abraham, Cast out this bond-woman and her son for the son of this bond woman shall not be heir with my son, even with Isaac And the thing was very griev-

* Thus Hebrew idiom, signifies, to be guilty

ous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond woman: in all that Sarah hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called." The son of the bond woman therefore, having been previously excluded from the family of Abraham, it is evident, that the said promise must refer to Isaac: for except *him* and Ishmael, Abraham had no other son at this time. Secondly, the passage, "In thy seed shall all the families of the earth be blessed," shews, that the Great Deliverer promised to Adam and Eve, SHOULD BE RAISED UP OF THE NATION WHICH WAS TO SPRING FROM ISAAC. Moreover, by commanding Abraham to offer up his only begotten son as a sacrifice, God shewed him the way in which all the nations of the earth should be blessed by means of Messiah. In short, this matter was to be accomplished, THOUGH THE SACRIFICING OF *that* only begotten Son of God FOR THE SIN OF THE WORLD. The apostle Paul, in the 11th chapter of Galatians, at the 8th verse, referring to this matter says,—'And the scripture foreseeing that God would justify the heathen* through faith, HEACHED BEFORE THE GOSPEL UNTO ABRAHAM, SAYING, IN THEE SHALL ALL NATIONS BE BLESSED.' This renewal of the original promise, was made to Abraham about 1,872 years before the birth of Christ, and by it, the truth of God that salvation is by the way of blood shedding, was confirmed.

About 185 years later, or 1,689 years before the appearing of Christ, the patriarch Jacob prophesied on his death bed concerning the Saviour of the world, showing the particular tribe in Israel, from which He should spring. In the xlixth chapter of the Book of Genesis, at the 10th verse, it is thus written,—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, UNTIL SHILOH COME, and UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE." This prophecy presents two things for enquiry: first, Christ's incarnation in the tribe of Judah: and secondly, his atonement for sin. First, with regard to his incarnation mark, that the word Shiloh being interpreted, signifies THE SENT of which, the meaning is, that august Being who should be sent by God to be a blessing to all the nations of the earth. This Divine Saviour was to become incarnate in the tribe of Judah: and it is to be remembered, that Jesus Christ who continually claimed to be the Son of God, the sacrifice for sin, and the Saviour of the world, was born of a virgin of the TRIBE OF JUDAH, and family of David. Secondly, the passage, "Unto him shall the gathering of the people be," clearly proves the atonement of Christ: for in the foregoing chapter it has been shewn upon divine authority, that except through an honourable atonement for sin, the immutable justice of God permits not a single sinner to enter into the

* In the Holy Scriptures, all the nations of the world, the Jews alone excepted, are called Gentiles, or heathen.

kingdom of heaven Hence, when it is said, that the gathering of the nations shall be to Christ the meaning is, that THIS EVENT SHOULD REACH ITS ACCOMPLISHMENT, THROUGH THAT HONOURABLE ATONEMENT WHICH IS BY THE SHEDDING OF BLOOD

Passing from the era of Jacob, we come to that of Moses, to find, that the plan of salvation by the way of sacrifice and the shedding of blood, is unfolded with still greater clearness Moses, the great lawgiver, was sent by God that he should liberate the children of Israel, who had long suffered oppression in Egypt, at the hand of Pharaoh the king But Pharaoh, hardening his heart, refused to obey the word of the Lord God therefore sent many terrible judgments by the hand of Moses, upon him and his princes Notwithstanding this the king still hardened his heart, and utterly refused to let the children of Israel go At length, God determined to reduce the haughty monarch to submission, by smiting all the first born of Egypt The angel of death was accordingly commissioned to pass through the land on a certain night, and slay all the first born of the Egyptians,—sparing the dwellings of the children of Israel But in shewing himself thus merciful to the Israelites, God determined to make that people understand the ground upon which his mercy and salvation proceed for EXCEPT THE ATONEMENT WHICH IS BY THE SACRIFICE OF CHRIST, there is with God no other means by which grace and favour may flow forth to the guilty children of Adam In the xiith chapter of the Book of Exodus, at the 21st verse, it is written with regard to this matter,—"Then Moses called for the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and none of you shall go out at the door of his house until the morning For the Lord will pass through to smite the Egyptians, and when HE SHALL SEE THE BLOOD* UPON THE LINTEL, AND ON THE TWO SIDE POSTS, THE LORD WILL PASS OVER THE DOOR, and will not suffer the destroyer to come in unto your houses to smite you And ye shall observe this thing for an ordinance to thee and to thy sons for ever And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, it is THE SACRIFICE OF THE LORD'S PASSOVER, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses And the people bowed the head and worshipped And the elders of Israel went away, and did as the Lord commanded Moses and Aaron, so did they " From this transaction we understand, that the Lord at the outset of his dealings with the children of Israel, carefully vindicated to their understanding, that

* The sign of blood upon the door, was indicative of the faith of the tenant of the house in the Lord's sacrifice

his mercy and favour were BY THE WAY OF ATONEMENT, AND THE SHEDDING OF BLOOD. And by the evidence of the New Testament it is thoroughly made known, that that lamb which the children of Israel were commanded to sacrifice was a mere TYPE OF THE LAMB OF GOD, VIZ JESUS CHRIST, who was to make atonement for the sin of the world.

Having, through the mighty power of God, delivered the children of Israel from the tyranny of Pharaoh, Moses next became to that people a Lawgiver. That is, he was commanded to prepare the tabernacle, and establish legal rules in Israel, FOR THE ACCEPTABLE WORSHIP OF GOD AND THE FORGIVENESS OF SINS. These rules are contained in the Books of Moses and every person on reading them will perceive, that WITH THE LORD JEHOVAH THERE WAS NO POSSIBILITY OF ACCEPTABLE WORSHIP SAVE THROUGH THE SHEDDING OF BLOOD. The passages on these points abound to such a degree, that our space in this treatise is wholly inadequate to quote them. For instance,—No acceptance could be found for the congregation of the children of Israel, except through the morning and evening SACRIFICE OF AN UNBORN LAMB. No priest could be consecrated to the service of the sanctuary, WITHOUT A BLEEDING SIN OFFERING; moreover, when consecrated, he had no power to engage in the work of the priesthood, until he had offered up a SACRIFICE OF BLOOD for his sin. The altar itself was not accepted until it had first been purged by a SACRIFICE OF BLOOD. Nor—except through a SACRIFICE OF BLOOD—could the congregation of the children of Israel come before God for the purpose of worship. Individuals for the sins of the flesh, and for breaking the legal statutes established in Israel, were in danger of the fierce wrath of God, without the prescribed SACRIFICE OF BLOOD. And except by a SACRIFICE OF BLOOD, even sins committed in ignorance were not pardoned. Furthermore, when once in a year it fell to the high priest to enter into the holy of holies, he was not permitted to do so without a SACRIFICE OF BLOOD for his own sins, and those of the people of Israel. In short all kinds of sin among the children of Israel, were by the law of Moses purged by THE OFFERING OF SACRIFICES OF BLOOD and WITHOUT THE SHEDDING OF BLOOD, REMISSION OF SIN WAS AN IMPOSSIBILITY. For this reason, Moses, when he had written all the words of God for the guidance and government of the children of Israel, and had read them in the presence of the congregation, TOOK BLOOD, AND SPRINKLED BOTH THE BOOK AND THE PEOPLE, saying, “Behold the book of the covenant which the Lord hath made with you concerning all these words.” By which procedure on the part of Moses it was plainly shewn, that the Book of the Lord was a covenant book, THE MERCIES AND BLESSINGS OF WHICH WERE FIXED BY THE WAY OF SACRIFICE AND THE SHEDDING OF BLOOD. In like manner, the children of Israel were a people, whose worship and service were acceptable to God BY THE WAY OF SACRIFICE AND THE SHEDDING

OF BLOOD ALONE. Wherefore, if according to the shewing of the bleeding sacrifices of Moses, they sought forgiveness of sin BY FAITH IN THE MIGHTY SAVIOUR whom God had promised, their sins were certainly forgiven them. Moreover, if according to the said patterns, they came to worship before God TRUSTING IN THE PROMISED SAVIOUR, their worship was accounted righteous, and met with the Lord's acceptance. Contrariwise, if THEY FAILED TO EXERCISE FAITH IN THE COMING SAVIOUR prefigured by the sacrifices of Moses, they neither had forgiveness of sins at the hand of God, nor acceptance in their approaches to worship.

It would far exceed the limits of this short Treatise, to quote the innumerable passages to be found in the Books of Moses, relative to this subject of atonement. The book of Leviticus in particular abounds with them, and such the zeal of the Lord to establish this point, that He instructs Moses at great length concerning the ordinances committed to him. It will therefore be sufficient, to lay before our Mahomedan readers a few examples from the last mentioned book. The first example is taken from the peculiar ceremony by which Aaron and his descendants were consecrated to the priesthood, and constituted acceptable ministers of God. In the viiith chapter of the book of Leviticus, at the 2nd verse, it is written — "And Moses brought the other ram the ram of consecration, and Aaron and his sons laid their hands UPON THE HEAD OF THE RAM. And he slew it, AND MOSES TOOK OF THE BLOOD OF IT, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toe of their right foot, and Moses sprinkled the blood upon the altar round about. (v. 6.) And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him, AND SANCTIFIED AARON AND HIS GARMENTS, AND HIS SONS, AND HIS SONS' GARMENTS WITH HIM." From the above extract, it will be evident to every reader, that Aaron and his sons were only accounted holy, and appointed to the office of the priesthood BY MEANS OF A BLED-ING SACRIFICE, AND AN ATONEMENT FOR SIN. The second example, has reference to sin committed at unawares. In the xvth chapter of the same Book, at the 22nd verse, it is thus written — "When a ruler hath sinned, and done somewhat through ignorance, against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty, or if his sin wherewith he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish. And HE SHALL LAY HIS HAND UPON THE HEAD OF THE GOAT, AND KILL IT IN THE PLACE WHERE THEY KILL THE BURNT OFFERING before the Lord. IT IS A SIN OFFERING. And the priest shall take of the blood of the sin offering with his finger,

and put it upon the horns* of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings and the priest SHALL MAKE AN ATONEMENT FOR HIM AS CONCERNING HIS SIN, AND IT SHALL BE FORGIVEN HIM " From the above extract, every reader must be convinced, that the person who had committed sin at unawares, WAS ONLY FORGIVEN THROUGH MEANS OF A BLEEDING SACRIFICE AND AN ATONEMENT FOR SIN The third example, has reference to sins committed knowingly In the vith chapter of the same Book, at the 1st verse, it is written,— " If a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost, and lieth concerning it, and sweareth falsely, in any of these which a man doeth, sinning therein then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely, he shall restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering And he shall bring HIS TRESPASS OFFERING unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest and the priest SHALL MAKE AN ATONEMENT FOR HIM before the Lord, AND IT SHALL BE FORGIVEN HIM, FOR ANYTHING OF ALL THAT HE HATH DONE, IN TRESPASSING THEREIN " Every reader of the above extract will understand, that the sinner who had knowingly transgressed, only attained to salvation BY MEANS OF A BLEEDING SACRIFICE, AND AN ATONEMENT FOR SIN With regard to these sacrifices it should be remembered, that by Aaron, his sons, and all other sinners placing their hands upon the head of the victim, they acknowledged, that they put their faith in the mighty Saviour shadowed forth by those sacrifices, and trusted for salvation, in his sacrifice alone In short, true believers by this act, openly manifested the genuine character of their faith in the salvation of God, to wit, their belief that God HAVING LAID THE SINS OF TRANSGRESSORS UPON THE HEAD OF A DIVINE SAVIOUR, it was indispensable that for these the Saviour should die And mark! WITHOUT THIS LAYING OF HANDS UPON THE HEAD OF THE VICTIM, no sacrifice was accounted lawful in Israel moreover, even after the laying of hands upon the victim's head, no individual obtained spiritual benefit EXCEPT THROUGH HEART FAITH IN THE GREAT SAVIOUR WHICH WAS TO COME

In closing from the Books of Moses, this first portion of evidence to the fact, that the salvation of man is through the incarnation

* The altar was square, and covered over with brass upon each corner there was a brazen horn

and blood-shedding of the Son of God, it is important to state, that the bleeding sacrifices instituted by Moses at the command of God, continued in force among the Hebrews until the time of Christ, and even for a few years after. At last God, for the persistent unbelief of the children of Israel in his Son, sent upon them the judgments anciently threatened in the Books of Moses, and scattered them throughout every nation upon the face of the earth. And now, through examination of the sacrifice of the paschal Lamb in Egypt, and the legal enactments of Moses among the children of Israel, it is proved, that in that era also, THE BLESSING OF SALVATION WAS NOT TO BE HAD BY THE GOOD WORKS OF THE TRANSGRESSOR, BUT WAS FREE, THROUGH THE SACRIFICE AND ATONEMENT OF THE GOD APPOINTED SAVIOUR. The next matter then, which claims the special attention of the reader is, the perfect agreement peculiar to the prophets of the Old Testament, with regard to that sacrifice and atonement—an agreement, which, commencing nigh 1,500 years before the birth of Christ, continued until his actual appearance in the world.

The prophet Balaam, an unsanctified and covetous man, yet one by whose mouth God for his own secret purposes saw fit to speak, prophesied concerning Christ about 1,452 years prior to his incarnation. When sent for under promise of reward, by Balak king of Moab, to curse the children of Israel, the Lord God overruled his covetous spirit, and in place of a curse commanded a noble blessing on their behalf. The reason of this gracious benediction is apparent from the prophecy itself, viz, God had appointed the incarnation of the Messiah in the posterity of Jacob. In the xxivth chapter of the Book of Numbers, at the 18th verse, it is written,—“Balaam the son of Beor hath said, and the man whose eyes are open hath said, he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open. I SHALL SEE HIM, BUT NOT NOW, I SHALL BEHOLD HIM BUT NOT NIGH. THERE SHALL COME A STAR OUT OF JACOB, AND A SCEPTRE SHALL RISE OUT OF ISRAEL, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Sier also shall be a possession for his enemies, and Israel shall do valiantly. OUT OF JACOB SHALL COME HE THAT SHALL HAVE DOMINION, and shall destroy him that remaineth of the city.” It is evident that the august personage whose coming is so plainly predicted in this prophecy, is Christ, and cannot be Mahommed Mustapha. For Mahommed, was descended from Ishmael, but CHRIST, WAS OF THE SEED OF DAVID, AND OF THE TRIBE OF JUDAH, AND OF THE FAMILY OF JACOB. And it is clear, that if as the prophecy declares, the mighty Being who should have dominion was to be of the house of Jacob, no Ishmaelite, neither Mahommed nor any other, can subvert his dominion. Therefore, the incarnation of the Divine Saviour here mentioned having been predestined IN THE FAMILY OF JACOB, God vouchsafed until the

time of his appearing, to exalt the nation of Jacob, which is also called the children of Israel, with all temporal and religious privileges

The next prophecy of the Old Testament concerning Christ, is found in the xviiith chapter of the Book of Deuteronomy, at the 18th verse. Moses a short time previous to his death, delivered by inspiration of the Holy Ghost the following prediction to the children of Israel, viz,—"The Lord thy God will raise up unto thee a prophet from the midst of thee, or thy brethren,* like unto me, unto him shall ye hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth. And he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." This is the particular prophecy of the Old Testament, upon which Mahommed claims to have been spoken of by the Hebrew prophets. It is necessary therefore that we should here insert that passage of the Korān, which immediately refers to this prediction. In the iiird Sura of that book, it is thus written,—“And remember when God accepted the covenant of the prophets, saying, This verily is the scripture and the wisdom which I have given you. Hereafter shall an Aiosile come unto you,† confirming the truth of that scripture which is with you, ye shall surely believe in him, and ye shall assist him. God said, Are ye firmly resolved, and do ye accept my covenant on this condition? They answered, We are firmly resolved. God said, Be ye therefore witnesses, and I also bear witness with you. And whosoever turneth back after this, he is surely a transgressor.” If any Inquirer shall take the trouble to compare these two statements concerning the coming Prophet, and the threatening by which both are concluded, he will instantly be convinced, that Mahommed in this passage of the Korān represents himself to be the august person mentioned in the prophecy of Moses. But unfortunately for the claim of Mahommed, a certain Divine Being *six hundred years* prior to his appearing, had claimed to be the subject of this prediction. In the vth chapter of John, at the 45th verse, Jesus Christ warns the Jews as follows,—“Do not think

* E. R. It should be carefully observed that these words “*in the midst of thee, of thy brethren,*” were uttered by inspiration of the Holy Ghost about 447 years after Ishmael, and the Arabs his posterity, had been utterly separated from the children of Israel.

† Mahommed here adroitly conceals the fact, that the prophet mentioned in the prediction was to be raised up *in the midst of Israel, and of Israel*

that I will accuse you to the Father there is one that accuseth you, even Moses, in whom ye trust For had ye believed Moses, ye would have believed me FOR HE WROTE OF ME But if ye believe not his writings, how shall ye believe my words?" There being therefore two parties claiming to be the prophet mentioned in the prediction of Moses, it is necessary that we make searching enquiry according to evidence, and ascertain which of these claims is true

There are many things in this noble prophecy which confirm the predictions entered upon the foregoing pages, and prove, that not Mahommed Mustapha, but Jesus Christ is the person of whom Moses spoke For, as in the preceding prophecy of Balaam, so also in this, the tenor of its contents incontrovertibly proves that it has no connexion with Mahommed, but must necessarily refer to Jesus Christ because, it is twice over said to the children of Israel, that the coming Prophet shall be raised up FROM THE MIDST OF THEE, AND OF THY BRETHREN But it is evident that Mahommed Mustapha came not forth from the children of Israel, but from the Arabians, whom the Lord God 2,480 years previously had entirely separated from the Israelites Moreover, the Arabs are not the true brethren of the Hebrews, for they neither had the same mother, nor was their mother of Hebrew extraction The mother of the Arabs was Hagar, the Egyptian slave of Sarah, whom Sarah prior to the birth of Isaac, had given to her husband Abraham as a concubine In short, it is with great difficulty that Ishmael and Isaac the sons of Abraham, should be called half-brethren But the prediction of Moses says distinctly to the children of Israel, "the Lord thy God WILL RAISE UP UNTO THEE A PROPHET FROM THE MIDST OF THEE, OF THY BRETHREN" What possible connexion therefore can Mahommed have, with a prediction such as this? Secondly, be it observed, that Moses twice over in the same place asserts, that the coming Prophet who should be raised up in Israel, SHOULD BE LIKE UNTO HIMSELF By reason of this statement, it becomes necessary to scrutinize Moses with peculiar care. We propose the question therefore, Who, and what, was Moses? Moses was one, who by God was made unto the children of Israel, FIRST, A SAVIOUR, AND SECONDLY, A LAWGIVER That is, God sent Moses, and by his hand delivered the children of Israel from the tyranny of Pharaoh thus, Moses BECAME AS A SAVIOUR unto his brethren And after this deliverance, God commanded Moses that he should ordain among the people whom he had delivered, special laws for the service and worship of God thus, Moses BECAME TO THEM A LAWGIVER In both these respects then, there is as great a difference between Moses and Mahommed Mustapha, as there is between the east and west For although we grant, that Mahommed advertised himself as the saviour of the Arabs, and was actually their lawgiver, yet, the way of salvation which he set up, and the laws which he enacted, had no connexion whatever

WITH SACRIFICE AND THE SHEDDING OF BLOOD Moses, delivered the children of Israel from the hand of the Angel of death, BY SHEDDING THE BLOOD OF A LAMB WITHOUT BLEMISH He afterwards enacted legal rules for the forgiveness of sin, and the acceptable worship of God, and in both cases, THE EXERCISE OF FAITH IN THE SACRIFICE OF AN UNBLEMISHED LAMB WAS ESSENTIAL But Mahommed in proclaiming himself as the saviour of the Arabs, promises salvation WITHOUT THE BLOOD SHEDDING OF A LAMB WITHOUT BLEMISH Furthermore, if with reference to the matter of forgiveness of sin, and the acceptable worship of God, we search the Korān from beginning to end we shall find no shadow of sign, that in both instances THE EXERCISE OF FAITH IN THE SACRIFICE OF AN UNBLEMISHED LAMB IS NECESSARY In short, regarded in both these characters, viz, as a saviour, and lawgiver, Moses altogether differs from Mahommed Since then, Moses by divine inspiration recorded, that the coming Prophet should be like unto himself, it is evident that such words can have no connexion with Mahommed Mustapha But it is certain that they refer to Jesus Christ because, as a saviour, and lawgiver, he bears an exact resemblance to Moses For instance, as Moses by THE BLOOD SHEDDING OF AN UNBLEMISHED LAMB, delivered his people from the hand of the Angel of death, so JESUS CHRIST THE LAMB OF GOD BY THE SHEDDING OF HIS OWN BLOOD, delivers his believing people from the destruction of hell Moreover, as Moses in the book of the law shewed, that for the forgiveness of sins, and acceptable worship of God, THE EXERCISE OF FAITH IN THE SACRIFICE OF AN UNBLEMISHED LAMB WAS NECESSARY so Jesus Christ in the gospel makes manifest, that the spiritual forgiveness of sin, and acceptable worship of the Father, is only possible THROUGH THE EXERCISE OF FAITH IN HIS OWN SACRIFICE It is proven therefore, that not merely as a Saviour, but also as a Lawgiver, JESUS CHRIST BEARS AN EXACT RESEMBLANCE TO MOSES

The contents of this remarkable prophecy are not yet entirely exhausted there is still a truth remaining, which altogether overthrows the claim which Mahomedans advance with regard to the inspiration of Mahommed For mark, Moses distinctly says concerning the coming Prophet,—“UNTO HIM SHALL YE HEARKEN ” and again,—“ I WILL PUT MY WORDS IN HIS MOUTH, and he shall speak unto them all that I shall command him And it shall come to pass that whosoever WILL NOT HEARKEN unto my words, which he shall speak in my name, I WILL REQUIRE IT OF HIM ” Moses here very plainly declares, that the words of God should be put into the mouth of the coming prophet, and that God would hold all persons guilty who should refuse to hear him In the former page then it has been proved, that this prophet could not be Mahommed but was certainly Jesus Christ and God commands that we receive *his* words, otherwise, we shall be held guilty We ask this question therefore, viz, What information did Christ vouchsafe concerning all prophets who should appear subsequently to him-

self? In the xxivth chapter of Matthew, at the 23rd verse, it is written,—“Then if any man shall say unto you, Lo, here is Christ, or there, believe it not For THERE SHALL ARISE FAISE CHRISTS, AND FALSE PROPHETS, and shall shew great signs and wonders, insomuch, that if it were possible, they should deceive the very elect Behold, I have told before Wherefore, if they shall say unto you, Behold he is in the desert, GO NOT FORTH behold he is in the secret chambers, BELIEVE IT NOT ” And in the same chapter, at the 11th verse, it is written,—“And many FALSE PROPHETS SHALL ARISE, and shall deceive many ” From these passages it is clearly understood, that Jesus Christ having by his divine prescience perceived that false Christs and false prophets would arise, plainly forewarned mankind concerning them by which warning, he has for ever made manifest God's disapprobation of such deceivers Before concluding this subject let us ask, What has Jesus Christ testified concerning ALL REVELATIONS—(the Korān being one)—THAT SHOULD APPEAR SUBSEQUENTLY TO THE NEW TESTAMENT? In the xxiind chapter of the Book of Revelation, at the 18th verse, it is thus written,—“For I testify to every man which heareth the prophecy of THIS BOOK, that if any MAN SHALL ADD UNTO THESE THINGS, God shall add unto him the plagues that are written in this book And if any man SHALL TAKE AWAY FROM THE WORDS OF THE PROPHECY OF THIS BOOK, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book He which testifieth these things saith, Surely I come quickly Amen Even so, come, Lord Jesus ” The Book of Revelation, is the last book of the New Testament, and the above extract, is its concluding passage What then shall be said concerning the revelations of the Korān, which appeared 600 years afterwards? If we regard the words of the Son of God, there is no choice left us save to brand them as false, pernicious, and destructive!

From the prediction of Moses relative to the coming prophet, we have now proved two distinct things first, that from the Arabian origin of Mahommed Mustapha, its contents can have no connexion with him, but from the Hebrew origin of Christ, it must necessarily refer to him Secondly, that Mahommed Mustapha making no claim to be the Saviour of mankind by the way of sacrifice, nor as a Lawgiver shewing that for the forgiveness of sin and acceptable worship of God, the exercise of faith in the sacrifice of an unblemished lamb was necessary, it is evident, that he possesses no likeness to Moses It is but just therefore that we lay down concerning him, that he is *not* the subject of the prediction of Moses for God from a past eternity predestined, that the subject of the prediction of Moses, should possess a real resemblance to Moses But Jesus Christ, the Lamb of God, claiming to be the Saviour of the world through means of his own sacrifice, and as gospel Lawgiver shewing that for the forgiveness of sin, and acceptable worship of the Father, the exercise of faith in his own sacrifice is in-

dispensable, it is clear, that he possesses an exact resemblance to Moses. It is but just then that we lay down concerning him, that he *is* the true subject of the prophecy in question. And mark, that from these circumstances issues the most conclusive proof, that Mahommed cannot be a saviour, because, the Holy Scriptures have never prophesied CONCERNING TWO MIGHTY SAVIOURS,—but OF ONE. Hence, if as we have now proved, *that* SAVIOUR is not Mahommed, but Jesus Christ, then it is clear, THAT MAHOMMED CAN BE NO SAVIOUR!

From the foregoing demonstrations it will be apparent to all men, that throughout the Holy Scriptures Mahommed could not have selected a more inapposite passage than the above, upon which to ground his pretensions. for this prophecy utterly ruins the unwarranted claim, both of himself, and the Korān. It is certain then, that had he been thoroughly versed in the Hebrew prophecies, he would never have selected it. But it is evident from every extract of the Old and New Testaments entered in the Korān, that his knowledge of the contents of those Books was exceedingly limited, and had been gathered from conversations with Jews and Christians in the days of his commercial travel. Hence it comes to pass, that he quotes the Ancient Scriptures to the annihilation of his own unfounded claims, and exhibits in himself a remarkable instance of the truth of the inspired Word, viz, —“God taketh the crafty in their own craftiness.” Having now ended this concise exposition, we here close our evidence from those Sacred Writings called the Pentateuch, to wit, the five Books of Moses.

Passing from the testimony of Moses, we next turn to those divine books which are by the Jews called Chethubim,* but which the Mahommedans designate Zuboor. Of these, the book of Job, the book of the Psalms of David, and the book of the Proverbs of Solomon, are the chief. and mark, that as a consequence of all these being inspired, they differ not by a hair's breadth from the original salvation revealed in the Books of Moses, but, set forth much to establish it. Hence, the imagination of Mahommedans that the Zuboor came to cancel the Books of Moses, is altogether vain, for by examining the Zuboor it is clearly understood, that it came not to cancel, but to strengthen and confirm. Had the Zuboor SET FORTH A NEW PLAN for the salvation of mankind, and EXHIBITED A DIFFERENT TESTIMONY to the original testimony revealed in the Books of Moses, then, Mahommedans would have had a reasonable ground for the idea that it came to cancel the former Books. but its testimony being exactly agreed with the testimony of the Books of Moses, it is evident that IT WAS NOT SENT DOWN TO CANCEL, BUT TO STRENGTHEN AND CONFIRM. How true it is, that it is essential to every false proposition that it be buttressed by lies, but Truth, being from God, not only needs not to be defended by

* The meaning is, Sacred Writings

hes, but even when maligned, cannot be overthrown Let the Mahommedan reader then hear the testimony which the Zuboor advances concerning Christ, for it contains many prophecies which in the clearest manner prove his divinity, incarnation, death, and atonement for sin

As explained above, the books which are by the Jews entitled Chethubim, are several, and in them, are many noble predictions concerning the coming, incarnation, dying, and spiritual dominion of the Messiah The Book of Job being the most ancient among them, we commence with it Able scholars have decided its date to be about 1,520 years before the birth of Christ, but some think, that it is still more ancient In the xixth chapter, at the 23rd verse, it is thus written,—“Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH” In this ancient prophecy three distinct things are apparent first, the divinity of Christ secondly, his incarnation thirdly, his death for the sin of the world First, in the passage, “I know that my Redeemer liveth,” the word *liveth* fully proves the divine dignity of Christ for this word was spoken 1,500 years prior to the birth of Christ It must of necessity then, refer to the DIVINITY OF THE SON OF GOD, because, his HUMANITY WAS NOT AT THIS TIME IN EXISTENCE Secondly, the passage, “He shall stand at the latter day upon the earth,” clearly shews the incarnation of the Son For it would be altogether inadmissible to say CONCERNING THE DIVINE ESSENCE, it SHALL STAND at the latter day UPON THE EARTH But the meaning in this clause is, that the Son of God HAVING BECOME INCARNATE, SHOULD, IN THE FORM AND NATURE OF MAN, be found upon the earth in the latter days Thirdly, these words, *viz*, “my Redeemer,” are a decisive proof of the sacrifice, resurrection, and ascension of Christ for in the fourth chapter of this Treatise it has been proved, that WITHOUT THE SAVIOUR’S SACRIFICE, an honourable atonement for sin was not possible, and IN DEFAULT OF ATONEMENT, the immutable justice of God could never have conceded the blessing of salvation to a single individual of the family of man

In the xxxiiird chapter of the same Book, at the 23rd verse we have the following prophecy, *viz*, —“If there be a messenger with him,* an interpreter, one among a thousand, to shew unto man his uprightness, then He is gracious unto him, and saith, DELIVER HIM FROM GOING DOWN TO THE PIT, I HAVE FOUND A RANSOM” This is the only remaining prophecy concerning Christ, to be found in the Book of Job, and it shews the three following things first, the divinity of Christ secondly, his atonement for sin thirdly, the mercy of God by means of the atonement First, the words, “I have found a ransom,” prove, that THAT ATONEMENT MAKER who

* *Viz*, that person who by the severity of sickness is nigh unto death

was indispensable in order to the salvation of mankind, and who could neither be found among men, angels, nor all created intelligences, God ultimately FOUND IN HIMSELF, VIZ, IN THE PERSON OF HIS ONLY BEGOTTEN SON Secondly, the word "ransom," shews for what purpose God appointed the incarnation of his Son the reason was, that by his incarnation and death, THERE SHOULD BE AN HONOURABLE ATONEMENT RENDERED TO THE LAW Thirdly, the words, "Deliver him from going down to the pit, I have found a ransom," most clearly prove, that the salvation of man is suspended UPON THAT ATONEMENT ALONE WHICH IS THROUGH THE CRUCIFIXION OF CHRIST

Passing from the Book of Job, we turn to the Zuboor of David, in the second Psalm of which we find the Spirit of God delivering a noble prediction concerning Christ, the rage of his enemies, and his victorious power That prophecy is so full of instruction, warning, and divine condescension, that we have deemed it right to introduce the Psalm entire It is as follows,—“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against THE LORD, AND AGAINST HIS ANOINTED, saying, Let us break their bands asunder, and cast away their cords from us He that sitteth in the heavens shall laugh the Lord shall have them in derision Then shall he speak unto them in his wrath, and vex them in his sore displeasure Yet have I SET MY KING UPON MY HOLY HILL ZION I will declare the decree the Lord hath said unto me, THOU ART MY SON, this day HAVE I BEGOTTEN THEE Ask of me, and I SHALL GIVE THEE THE HEATHEN FOR THINE INHERITANCE, AND THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION Thou shalt break them with a rod of iron thou shalt dash them in pieces like a potter's vessel Be wise now therefore, O ye kings, be instructed, ye judges of the earth Serve the Lord with fear, and rejoice with trembling KISS THE SON, LEST HE BE ANGRY, and ye perish from the way,* when his wrath is kindled but a little BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM” This prophecy was recorded by David more than 1,000 years before the birth of Christ, and it sets before the reader the four following truths First, Christ is the true Son of God secondly, his incarnation for the salvation of the world thirdly, his abolition—despite the opposition of the devil and of man—of every false religion fourthly, the infallible destruction of the souls of men, in default of submission to the Gospel, and faith in Christ First, the passage, “The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed,” and this, “I have set my king upon my holy hill,” and this, “the Lord hath said unto me, Thou art my Son,” and this also, “Kiss the Son lest he be angry,” all BEAR OPEN WITNESS to the sonship, and divine dignity of Christ Secondly, the passage, “This day have I begotten

* The meaning is, the way of guidance and salvation

thee," is a satisfactory proof of the incarnation of the Son, because, if we regard his divinity alone, it is evident, that it existed from everlasting to everlasting. But the Son of God having been elected Saviour of the world, it was necessary that he should take the form and nature of man, and offer himself a sacrifice for the world's sin. Hence ONLY BY REASON OF THE INCARNATION OF THE SON CAN IT BE SAID, this day have I begotten thee. Thirdly, the passage, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," proves, that yet a little while, and all the nations of the earth SHALL HAVE TO SUBMIT TO THE GOSPEL, AND BOW TO THE SPIRITUAL SUPREMACY OF CHRIST. No amount of enmity, no kind of idolatry, no opposition of the devil, shall prevent it, for the Father has predestined, and the Son with his iron sceptre shall bring it to pass: the angels shall see it and rejoice, and the devils in rage, gnash with their teeth because of it. This prophecy therefore advertises to Mahomedans the fact, that the day is rapidly approaching, in which the name of Mahomedan shall not be found upon the earth, for Christ shall abolish every false religion, and HIMSELF BE SPIRITUAL KING. Fourthly, the passage, "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little," and this, "Blessed are all they that put their trust in him," clearly prove, that for reconciliation with God, and peace, there is but one accepted way, viz, to know Christ as the true Saviour of the world, and WITH THE WHOLE HEART TRUST IN HIM. Except through this faith, the prophecy with all solemnity shews, that nothing remains for sinners save banishment from the presence of God, and everlasting destruction.

The next prediction from the Zuboor of which we shall offer a short explanation, is found in the xxiind Psalm. It contains a deeply touching description of the agonies endured by the Son of God upon the cross, for the world's redemption. As the Psalm is long, we shall content ourselves by extracting a few of its passages. It is certain from the following circumstances, that the contents of this prediction can only refer to Christ: first, because it opens with the very words which in the intensity of his agony he uttered ere the moment of dissolution, viz,—"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME." If we turn to the account of Christ's death as recorded in the New Testament we find, that these words were actually spoken by him when dying upon the Cross. In the xxviith chapter of the gospel by Matthew, at the 46th verse, it is thus written,—"*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?* that is to say, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" Secondly, the 7th and 8th verses of the prophecy set forth the very actions and jeers with which the enemies of Christ, viz, the scribes and pharisees, ridiculed him when upon the cross. It is written,—"*All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,*

HE TRUSTED UPON THE LORD THAT HE WOULD DELIVER HIM LET HIM DELIVER HIM, SEEING HE DELIGHTED IN HIM " If we refer to the New Testament we find, that this very mockery was made of Christ in the hour of his desolation In the xxviith chapter of Matthew, at the 39th verse, it is written,—“And they that passed by REVILED HIM, WAGGING THEIR HEADS, and saying, Thou that destroyest the temple, and buidest it in three days, save thyself If thou be the Son of God, come down from the cross Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save If he be the king of Israel, let him now come down from the cross, and we will believe him HE TRUSTED IN GOD, LET HIM DELIVER HIM NOW, IF HE WILL HAVE HIM FOR HE SAID, I AM THE SON OF GOD " Thirdly, the 18th verse of the prophecy, describes the very deeds which were done, and words which were spoken beneath the cross, by the soldiers who crucified Christ It is written,—“THEY PART MY GARMENTS AMONG THEM, AND CAST LOTS UPON MY VESTURE " If we turn to the gospel by John, we see that these things were actually done by the soldiery, after they had crucified Christ In the xixth chapter, at the 23rd verse, it is thus written,—“Then the soldiers, when they had crucified Jesus, TOOK HIS GARMENTS, AND MADE FOUR PARTS, TO EVERY SOLDIER A PART, and also his coat now the coat was without seam, woven from the top throughout They said therefore among themselves, Let us not rend it, BUT CAST LOTS FOR IT, WHOSE IT SHALL BE that the scriptures might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots "

The next prophecy from the Zuboor to which we here give insertion, commences at the 6th verse of the xlth Psalm viz,—“Sacrifice and offering thou didst not desire, MINE EARS HAST THOU OPENED burnt offering and sin offering hast thou not required Then said I, LO, I COME IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME, I delight to do thy will, O my God yea, thy law is within my heart " This prediction proves the four following things first, the sacrifices of the Books of Moses were instituted solely to bear witness to the atonement of Christ secondly, the incarnation and coming of Christ thirdly, his voluntary sacrifice of Himself for sin fourthly, the express purpose of the ancient Scriptures was, to bear witness to Christ First, the passage, “sacrifice and offering thou didst not desire, burnt-offering and sin offering hast thou not required,” most clearly shews, that the sacrifices appointed in the Books of Moses, WERE MERELY TYPES OF JESUS CHRIST, and could not by the justice of God be accepted as an atonement for sin for it is evident, that the sacrifice of beasts was altogether inadequate to the work of atonement In short, they WERE SIMPLY WITNESSES TO THE ATONEMENT OF JESUS CHRIST, AND SHEWED UNTO THOSE WHO SOUGHT PARDON FOR SIN, GOD’S WAY OF SALVATION TO THE END THAT THEY MIGHT TRUST IN THE PROMISED SAVIOUR, AND OBTAIN THEIR DESIRE Secondly, the passage, “mine ears hast thou opened,” and this

passage, "then said I, Lo, I come," admirably prove the incarnation of the Son, and his appearance upon earth. For if we regard the divinity only of the Son, it is evident, THAT IT HAS NOT EARS AS A MAN. Furthermore, it cannot be said of the Godhead, "LO, I COME," because, the Godhead is omnipresent. But these passages shew, that THE SON OF GOD SHOULD BECOME INCARNATE, AND IN THE FORM AND NATURE OF MAN APPEAR UPON EARTH, for the purpose of making that atonement which was indispensable on account of sin. Thirdly, the passage, "I delight to do thy will, O my God," shews, that the Son of God of his own pleasure devoted himself to the work of salvation. Without the free consent of the Son, it would have been contrary to justice to crucify him, and it should be remembered, that in default of his death, an atonement for sin would have been impossible. The Son therefore here makes it manifest, that FROM ETERNITY HE WAS WILLING to undertake the great work, to the accomplishment of which, he had by divine decree been ordained. Fourthly, the passage, "in the volume of the book it is written of me," proves, that the Holy Scriptures have been sent down solely to testify to the sacrifice and atonement of Christ. If the only begotten Son of God had not voluntarily offered himself for the work of atonement, the salvation of man would have been impossible, and the descent of the Holy Scriptures vain. But the Son of God having voluntarily undertaken this work of atonement, THE HOLY SCRIPTURES HAVE BEEN SENT DOWN TO PUBLISH THESE GLAD TIDINGS IN THE WORLD, AND TO GUIDE THE CHILDREN OF MEN IN THE WAY OF SALVATION. It is to be understood therefore, that to testify to the sacrifice of the only begotten Son of God, IS THE SPIRIT OF PROPHECY.

The next prediction from the Zúboor which we here quote, is an exceedingly glorious one. In the xlvth Psalm, at the 1st verse, it is thus written,—“My heart is inditing a good matter. I speak of the things which I have made TOUCHING THE KING, my tongue is the pen of a ready writer. THOU ART FAIRER THAN THE CHILDREN OF MEN, grace is poured into thy lips, therefore God hath blessed thee for ever. And thy sword upon thy thigh O MOST MIGHTY, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, meekness, and righteousness, and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the King's enemies, whereby the people fall under thee. THY THRONE, O GOD, IS FOR EVER AND EVER the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness, therefore GOD, THY GOD, hath anointed thee with the oil of gladness above thy fellows.” This prophecy, sets forth the four following things for the guidance of mankind: first, the humanity of Christ was free from the original corruption of the human race; secondly, the divinity of Christ; thirdly, his eternal Sonship; fourthly, the triumph of his religion over the whole world. First, the passage, “Thou art fairer than the children of men,” can have

no reference to corporal beauty for the prophet Isaiah predicting concerning Christ has said,—“ He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him ” What then is meant by the beauty which is here mentioned ? Doubtless, MORAL BEAUTY is intended to wit, that the humanity of Christ was *free* from the original corruption* of the human race That holy humanity though born of a corrupt woman, WAS BECOTTEN BY THE INFINITE POWER OF GOD, AND PRESERVED FROM THE CARNALITY WHICH PERTAINS TO MAN as written in the New Testament,—“ He was made in all points like unto his brethren, BUT WITHOUT SIN ” Hence, he stood alone upon the face of the earth THE ONLY BEING IN GOD’S SIGHT, FAIR, PURE, AND BEAUTIFUL Secondly, the passage, “ Gird thy sword upon thy thigh, O MOST MIGHTY, with thy glory and thy majesty,” is of so majestic a character that it cannot possibly be applied to the creature for this title, Most Mighty, is one of the august titles of Jehovah But lest there should arise any doubt as to his meaning, the Holy Ghost takes different language and proclaims this title a second time, saying, THY THRONE O GOD IS FOR EVER AND EVER the sceptre of thy kingdom is a right sceptre ” These two passages therefore, to the exclusion of all controversy, OIENI Y PROVE THE DIVINITY OF CHRIST Thirdly, the clause, “ God, thy God, hath anointed thee with the oil of gladness above thy fellows,” shews, that Christ possesses a filial relation to God for in the foregoing verse, it was said concerning Christ, “ thy throne O God, is for ever and ever, ’ and when in the following sentence it is written of this divine person, “ GOD, THY GOD, hath anointed thee with the oil of gladness above thy fellows, ” it is evident that these words, GOD, THY GOD, can have no other meaning than this, viz , that JESUS CHRIST THE SUBJECT OF THIS PROPHECY, IS THE ETERNAL SON OF GOD Fourthly, the passage, “ in thy majesty ride prosperously, ’ and this, “ thy right hand shall teach thee terrible things,” and this also, “ thine arrows are sharp in the hearts of the King’s enemies, whereby the people fall under thee, ” all shew, THAT THE SON OF GOD SHALL OVERCOME THE WHOLE WORLD, AND CAUSE ALL NATIONS TO SUBMIT TO THE GOSPEL for this matter has been predestined by the Father, and none can prevent it In a time appointed therefore, the Son shall by his divine power subdue his enemies, and bring to accomplishment this decree of the Father Hence, in the cxth Psalm it is written,—“ The Lord said unto my Lord, sit thou upon my right hand UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL ”

The next grand prophecy from the Zuboor to which we here give insertion, is found in the cxth Psalm viz ,—“ THE LORD SAID UNTO MY LORD, Sit thou at my right hand, until I make thine enemies thy footstool The Lord shall send the rod of thy strength out of Zion RULE THOU IN THE MIDST OF THINE ENEMIES Thy people

* Viz , that sensual nature, which the whole family of Adam have derived from their great forefather

SHALL BE WILLING IN THE DAY OF THY POWER, in the beauty of holiness from the womb of the morning THOU HAST THE DEW OF THY YOUTH The Lord hath sworn, and will not repent, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK The Lord at thy right hand shall strike through kings in the day of his wrath He shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the heads over many countries He shall drink of the brook in the way therefore shall he lift up the head " This prediction exhibits the four following things first, the divinity and sonship of Christ secondly, His incarnation and atonement thirdly, the sanctification by Him of his people fourthly, His certain subjugation of the world First, the passage, " The Lord said unto my Lord, sit thou at my right hand," is such language as cannot possibly BE APPLIED TO THE CREATURE hence, there can be but one interpretation for it, viz, that the Father here addresses THE CO-EQUAL SON who everlastingly OCCUPIES THE THRONE AT HIS RIGHT HAND, and establishes his decree concerning him Secondly, the passage, ' The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek, ' offers most satisfactory testimony to the sacrifice and atonement of Christ Because, the high priest consecrated by Moses, viz, Aaron, and every high priest consecrated subsequently to Aaron, was appointed to offer up bleeding sacrifices for the sin of the children of Israel By this arrangement, God made every high priest, successively, a pattern of the coming and true High Priest of the world, viz, Jesus Christ The reader therefore, is required with the utmost care to observe, that the Holy Ghost in this prediction declares by means of the prophet, that the Father has sworn, that the Son IS A PRIEST FOR EVER AND EVER of which the meaning is, that the Father has sworn, that his Son by the sacrifice of himself should perfect an atonement, WHICH SHOULD BE EFFECTUAL FOR EVER FOR THE FORGIVENESS OF SIN by reason of which, there should be no need in future to consecrate any other high priest Thus—the priesthood of the Son, is ordained an everlasting priesthood Let it now be observed, that this solemn oath on the part of Jehovah, not merely establishes the falseness of Mahommed's claims, but proves him to be a daring conspirator against the purpose and decree of God Because, Christ having been by the immutable decree of the God-head appointed *priest*, that is *atonement-maker* for the salvation of the world, the Holy Ghost has in this prophecy proclaimed concerning him, that HE IS A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK If the Mahomedan reader will take the trouble to read the xivth chapter of the Book of Genesis, he will understand, first, that this Melchizedek was king of Salem secondly, that he was also priest of the most High God and thirdly, that the Holy Ghost in making mention of him, has designedly said nothing concerning his birth, forefathers, and death The apostle Paul in the viith chapter of the Epistle to the Hebrews, has by inspiration

of the Holy Ghost distinctly explained this passage as follows viz,—"FOR THIS MELCHIZEDEK KING OF SALEM, PRIEST OF THE MOST HIGH GOD, who met Abraham returning from the slaughter of the kings and blessed him to whom also Abraham gave a tenth part of all first, BEING BY INTERPRETATION KING OF RIGHTEOUSNESS, AND AFTER THAT ALSO KING OF SALEM WHICH IS KING OF PEACE, WITHOUT FATHER, WITHOUT MOTHER, WITHOUT DESCENT, HAVING NEITHER BEGINNING OF DAYS, NOR END OF LIFE, BUT MADE LIKE UNTO THE SON OF GOD, ABIDETH A PRIEST CONTINUALLY" Such is the narrative with regard to Melchizedek Hence, when the prophecy declares that God with an oath decreed his Son a priest for ever after the order of Melchizedek, the meaning is, that CHRIST BEING A KINGLY AND DIVINE PRIEST, AND HIS ONE SACRIFICE ACCEPTED FOR EVER FOR THE FORGIVENESS OF SIN, IT WAS IMPOSSIBLE THAT JEHOVAH SHOULD SUFFER THE INTERVENTION OF ANY OTHER PRIEST IN THE SALVATION OF MAN seeing that to the end of the world, Christ *alone*, is the lawful Saviour of the human race. From the above circumstances it will be evident to all men, that Mahommed Mustapha by seeking to contravene the priesthood of Christ, has proved himself a daring rebel against the purpose and decree of God Thirdly, the passage, "Thy people shall be willing in the day of thy power in the beauty of holiness from the womb of the morning thou hast the dew of thy youth," shews, that Christ by his divine power shall incline the hearts of his people, and NOT ONLY MAKE THEM WILLING TO RECEIVE THE SALVATION OF THE NEW TESTAMENT AND TRUST IN HIM, BUT SHALL SANCTIFY ALL BELIEVERS BY THE GRACE OF THE HOLY SPIRIT, THAT TO THE END OF LIFE, THEY MAY WALK ACCORDING TO THE BEAUTY OF HOLINESS Fourthly, the passage, "I will make thine enemies thy footstool," and thus, "rule thou in the midst of thine enemies," and this, "the Lord at thy right hand shall strike through kings in the day of his wrath," and this, "He shall judge among the heathen," and this also, "He shall wound the heads over many countries," all prove, that despite the enmity of the wicked, and the malice of devils, Christ SHALL OBTAIN THE SPIRITUAL SUPREMACY in every kingdom of the world In a word, He shall see the success of his gospel, until by its means he shall gather from the north, south, east, and west, the very last individual of his elect, and not only SAVE, BUT SANCTIFY HIM ALSO

Before closing the Zuboor of David, the Mahommedan reader would perhaps like to hear what the Holy Ghost has said concerning Christ's ascension on rising from the dead Should we pass over this matter, it might with the greatest justice be said, that our evidences from this book are incomplete We have therefore deemed it right, to insert the following prophecy It is found in the xxivth Psalm, at the 7th verse, viz,—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and THE KING OF GLORY SHALL COME IN Who is this King of glory? THE LORD STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and THE KING OF

GLORY SHALL COME IN Who is this King of glory? THE LORD OF HOSTS, HE IS THE KING OF GLORY" This prophecy, sets forth the three following things first, the general rejoicing of the angels at the ascension of Christ secondly, His divine dignity and equality with the Father thirdly, His everlasting glorification in the kingdom of heaven, on account of the work of salvation First, the two passages of the prediction, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in," shew in the clearest manner THE REJOICING FELT, AND GRATULATION BREATHED BY THE ANGELIC HOST, ON ACCOUNT OF THE ASCENSION OF CHRIST Secondly, the two answers to the question, "Who is this King of glory?" viz, "The Lord strong and mighty," and, "The Lord of hosts," are the infallible declarations of the Holy Ghost REGARDING CHRIST'S DIVINE DIGNITY AND EQUALITY WITH THE FATHER Thirdly, the passage, "the Lord strong and mighty," and this, "the Lord mighty in battle," shew the never ending acclaim with which the angelic host HONOUR THE VICTORY WHICH CHRIST BY HIS DIVINE POWER HATH ACHIEVED, OVER SIN, SATAN, DEATH, AND HELL as it is written in the Book of Revelation,—"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof for THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests and we shall reign on the earth"

Before concluding the evidence in proof of the agreement of the prophets, from the books entitled Zúboor, we turn for a moment to the Book of the Proverbs of Solomon In the viiith chapter, at the 22nd verse, commences the following prophecy regarding Christ—"The Lord POSSESSED ME in the beginning of his way, before his works of old I WAS SET UP FROM EVERLASTING, FROM THE BEGINNING, or ever the earth was When there were no depths, I WAS BROUGHT FORTH, when there were no fountains abounding with water Before the mountains were settled, before the hills WAS I BROUGHT FORTH while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world When he prepared the heavens I WAS HERE when he set a compass upon the face of the depth when he established the clouds above when he strengthened the fountains of the deep when he gave to the sea his decree, that the waters should not pass his commandment when he appointed the foundations of the earth then WAS I BY HIM, AS ONE BROUGHT UP WITH HIM and I WAS DAILY HIS DELIGHT, REJOICING ALWAYS BEFORE HIM rejoicing in the habitable part of his earth, and my delights were with the sons of men Now therefore HEarken unto me, O ye children for blessed are they that keep my ways Hear instruction, and be wise, and refuse it not Blessed is THE MAN THAT HEARETH ME, watching daily at my gates, waiting at the posts of my doors For WHOSO FINDETH ME FINDETH LIFE, and shall obtain favour of the Lord But he that sinneth against me

wrongeth his own soul ALL THEY THAT HATE ME, LOVE DEATH " This prophecy exhibits the five following things first, the divinity and eternity of Christ secondly, the manner of his existence in the Godhead, viz, by eternal generation thirdly, his Word is the only guide in the important matter of salvation fourthly, he that trusts in Christ for salvation, shall be saved fifthly, he that turns away from him, shall surely be damned First, the passage, "The Lord possessed me in the beginning of his way," and this, "I was set up from everlasting, from the beginning," and this, "when there were no depths, I was brought forth," and this, "when he prepared the heavens I was there," all bear faithful witness to the divinity and eternity of Christ, and shew, that HE IS FROM EVERLASTING TO EVERLASTING Just as the being of the Father is without beginning, and acknowledges no end, so also, the being of the Son neither hath a beginning, nor deigns to know an end And like as the title of the Father is "I AM," even so also is the title of the eternal Son hence, in the viiith chapter of John, at the 58th verse, He himself has said,—"Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM " Secondly, the clause, "The Lord possessed me," and the words, "I was set up," and these, "I was brought forth," and this passage, "I was with him *as one brought up* with him," unitedly attest the manner of the divine Saviour's existence in the Godhead, to wit, that begotten of the Father from everlasting, He exists in the Godhead ACCORDING TO THE MYSTERY OF ETERNAL GENERATION Therefore, it is not enough merely to say, He was with the Father from all eternity BUT, BRING ACCORDING TO THE AFORESAID MYSTERY BEGOTTEN OF THE ESSENCE OF THE FATHER FROM EVERLASTING, HE ABIDES TO EVERLASTING IN THE BOSOM OF THE FATHER Thirdly, the passage, "Hear instruction and be wise, and refuse it not," and this, "Blessed is the man that heareth me," shew, that none save the Father's eternal Son, HAS THE WORD OF SALVATION FOR THE GUIDANCE OF THE CHILDREN OF MEN As it is written in the ixth chapter of Luke, at the 35th verse,— "This is my beloved Son, HEAR HIM " It is evident therefore, that all instruction WHICH IS CONTRARY TO HIS WORD, IS NOTHING MORE THAN A SNARE AND TRAP OF THE DEVIL for the destruction of souls Fourthly, the passage, "whoso findeth me findeth life, and shall obtain the favour of the Lord," proves, that EXCEPT THE ATONEMENT FOR SIN WHICH IS THROUGH THE SACRIFICE AND BLOOD SHEDDING OF CHRIST, there is no other way made known for the salvation of sinners Hence, in the xivth chapter of John, at the 16th verse, it is said,— "I am the way, the truth, and the life no man cometh to the Father, BUT BY ME " Fifthly, the passage, "He that sinneth against me, wrongeth his own soul all they that hate me love death," with the utmost plainness proclaims, THE IRREMEDIALE RUIN AND INVOLVEMENT IN HELL OF ALL UNBELIEVERS As it is written in the xvith chapter of Mark, at the 16th verse,— "He that believeth and is baptized shall be saved, but HE THAT BELIEVETH NOT SHALL BE DAMNED " Having concluded

this comprehensive and beautiful prophecy of the Book of Proverbs, we here close our proofs from those Scriptures which are by the Mahommedans designated Zuboor. By thoroughly examining the evidences here advanced in proof of the agreement of those Books with the Books of Moses, every intelligent enquirer will be convinced, that the current tradition of the Mahommedans that the Zuboor was sent down to cancel the Books of Moses, is *very* false. Hence, the belief of this lying tradition by our Mahomedan brethren proves, that they are entirely ignorant of the truths of the Holy Scriptures—moreover,—are inexcusable in that ignorance.

We now turn to that portion of the Holy Scriptures, entitled the Books of the Prophets. These Books, commencing with the book of the prophet Isaiah* about 758 years before the birth of Christ, are continued by successive prophets to the book of Malachi, 397 years prior to the Saviour's advent. The Book of Isaiah opens about 257 years later than the reign of Solomon—it is so full of the testimony of Christ, and the predictions contained in it are so clear with regard to his lineage, birth, divinity, death, and atonement, that its inspired author has by some persons been ranked with the writers of the Gospel† and entitled, the fifth evangelist. In the early part of his writings we find that celebrated prediction concerning the supernatural conception and birth of Christ, which seven centuries and a half later, came to pass through the instrumentality of the virgin Mary. In the vith chapter of Isaiah, at the 10th verse, it is thus written,—“Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call his name IMMANUEL.” Before dividing this prediction into its several heads, we shall for the benefit of the reader submit a few remarks relative to the extraordinary circumstance therein recorded. That a virgin should conceive, and bring forth a son, is an event so strange, that had it not actually taken place it could never have been believed. For not only does it contradict all our experience, but is, according to the fixed laws of the universe, an impossibility. But though any impossibility according to the laws of creation, yet not so with God, in the perfection of whose power, those laws have their origin. Therefore, having for the glory of his Name purposed this supernatural event from everlasting, He saw fit to prepare the minds of

* E. R. Although certain of the Hebrew prophets are of an earlier date than Isaiah we have judged it best in order to prevent confusion, to adhere to that arrangement which obtains in the Bible.

† VIZ, Matthew, Mark, Luke, and John

men for it, by its annunciation 750 YEARS PREVIOUSLY From the foundation of the world it had never been heard of, that a virgin should conceive, nor ever again will be, to the day of judgment It is not the condition of virgin life, that it should conceive and bear, nor the rule of human being, that it should exist without the intervention of a father Hence, if we regard this occurrence in connexion with the laws of creation, it is one of the greatest of miracles náy¹ is altogether astounding We ask the question therefore, For what reason did this event TRANSPIRE IN DIRECT OPPOSITION TO THE FIXED AND PERMANENT LAWS OF THE UNIVERSE? It is evident that there must have been a sufficient reason for it for, had God in creating the humanity of Christ, only desired a prophet, He could have raised him up in the ordinary way Why then did the Lord, IN THE BIRTH OF CHRIST ALONE, see fit to act contrary to the fixed and permanent laws of creation? The answer to this question is to be found in the prophecy itself, viz., "She shall call his name IMMANUEL" The word Immanuel, being interpreted, signifies GOD WITH US, and unlocks the mystery of Christ's supernatural birth Its explication is as follows viz.,—For the salvation of mankind it was necessary that the Son of God should himself become incarnate, and in the nature of man, and place of sinners, should offer himself up as an oblation that by his sacrifice an honourable atonement for sin being made to the law, God might in accordance with justice, pardon sinners The eternal Father therefore, having appointed his Son to this great work, it was indispensable that the Son in becoming incarnate, SHOULD HAVE HIS HUMANITY IN THE IMAGE OF GOD, THAT IS, WITHOUT TAIN OF SIN Had there been the slightest taint of sin in the humanity of Christ, the law, according to its custom in the case of sinners, would have decreed him unclean, and rejected without ceremony In that case, it would have been impossible that Jesus the son of Mary should have become the Saviour of the world Therefore, in the incarnation of the Son of God, and his birth of a corrupt woman, it was essential, THAT HIS HUMANITY SHOULD BE BEGOTTEN BY THE POWER OF GOD, AND PRESERVED FROM THE ORIGINAL CORRUPTION OF THE HUMAN RACE It was thus that that wonderful departure from the established laws of the universe which characterized the conception and birth of Christ, had effect Having now completed this brief word of explanation, we shall proceed to divide the prophecy into its several heads It sets forth the three following things first, the perfect holiness of the humanity of Christ secondly, his Sonship and Divinity thirdly, his atonement for sin First, the passage, "a virgin shall conceive," proves, as has been shewn above, the immaculate purity of Christ's humanity for that humanity HAVING BEEN BEGOTTEN BY THE SPECIAL POWER OF THE HOLY GHOST, it was impossible that the original impurity of its mother should be suffered to mingle therewith Secondly, the word, "Immanuel," of which the meaning is, God with us, OPENLY ATTESTS THE SONSHIP AND DIVI-

DIVINITY OF CHRIST Thirdly, the miraculous event set forth in this prophecy, to wit, that the Son of God should become incarnate, is such, as never could have transpired without an all sufficient reason. And the Holy Scriptures most clearly shew, that the reason of it was, that the salvation of man MIGHT BE CONSUMMATED, BY MEANS OF AN HONOURABLE ATONEMENT FOR SIN

The next prophecy of the Book of Isaiah regarding Christ, is of an equally glorious character, and corroborates all the truths set forth in the foregoing prediction. In the 1st chapter, at the 5th verse, it is thus written,—“For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire. FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN, and the government shall be upon his shoulder and HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” Before dividing this prediction into its several heads, it is necessary to point out to our Mahomedan readers, how carefully the Holy Ghost distinguishes between the divinity and humanity of Christ. For mark,—speaking of the *humanity* of Christ, he says, “unto us A CHILD IS BORN,” but in making mention of his *divinity*, he says, “unto us A SON IS GIVEN.” Unto us a child is born, is language befitting the introduction of Christ’s humanity into the world, but the use of such language with reference to his divinity, would be altogether reprehensible for the Divine Essence can neither be born, nor become visible to the human eye. Hence, the Holy Ghost in making mention of these things, applies the word of inspiration with strict propriety to each, suffering no confusion to arise between the distinct natures of Jesus Christ. In short, flesh and blood are born, children moreover, are born, hence the prophet making mention of the humanity of Christ, says,—“unto us A CHILD IS BORN.” But the Divine Essence is not born, moreover, the Son of God who is begotten of the Father from everlasting, and is of the Divine Essence, cannot be born. Hence, when the Holy Ghost makes mention of the divinity of Christ, he says,—“unto us A SON IS GIVEN.” We therefore counsel our Mahomedan readers, especially those of them who for the salvation of their souls are Inquirers after truth, to be wise, and ponder these things with the deepest attention. Having brought these preliminary remarks to a close, we shall now divide the prophecy into its separate heads. It sets forth the five following things: first, the incarnation of Christ; secondly, his Divinity; thirdly, his sufferings; fourthly, his relationship to a sinful world; fifthly, his victory over error, and his spiritual reign. First, the passage, “Unto us a child is born,” testifies through foreknowledge, that the Son of God should of his free favour and

love vouchsafe to become incarnate for the redemption of the world Secondly, the clause, "unto us a son is given," and the passage, "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," are the infallible testimony of the Holy Ghost to the effect, that the humanity of Christ should not merely be a man, but, PURE-AND PERFECT MANHOOD WHICH SHOULD BE ASSUMED BY THE SON OF GOD, FOR THE BENEFICENT PURPOSE OF SALVATION Then from all the august titles entered above, the divinity of Christ is openly proved Thirdly, the passage, "every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire," shews, how unutterable should be the agonies which Christ should undergo in overcoming Satan that is, IN ADDITION TO THE AGONY OF HIS BODILY WOUNDS, HIS SOUL SHOULD SILENTLY AND PATIENTLY CONSUME AWAY UNDER THE BURNING INDIGNATION OF GOD, REVEALED AGAINST SIN Not for his own sin however but because that in his love he should vouchsafe to interpose between the justice of God and sinners, and offer himself as a sacrifice for the salvation of the world Fourthly, the title, "Prince of Peace," clearly proves, that the Saviour of the world by virtue of his sufferings should achieve the victory over Satan by which is meant, that the sacrifice of the Son being accounted an honourable atonement for sin by the Father, SHOULD BE ACCEPTED FOR THE REDEMPTION OF MANKIND For this reason, the title of the Son should be—Prince of Peace the signification of which is, that the prerogative of pardoning sinners, and reconciling them to God, should be his alone Hence, his relationship to a sinful world is that of Saviour as it is written in the xivth chapter of John,—“I am the way, the truth, and the life, no man cometh unto the Father, BUT BY ME” Fifthly, the passage, “the government shall be upon his shoulder,” and this, “of the increase of his government and peace there shall be no end,” in the clearest manner shew, that it is God’s decree that CHRIST’S SPIRITUAL KINGDOM SHALL SPREAD THROUGHOUT EVERY EMPIRE OF THE EARTH As it is written in the 11th Psalm,—“Ask of me, and I shall give thee THE HEATHEN for thine inheritance, and THE UTTERMOST PARTS OF THE EARTH for thy possession”

The next prophecy from the Book of Isaiah which we here lay before the Mahomedan reader, shews, that the incarnation of Christ, should, in accordance with the promise of God made long before, be in the family of David In the xith chapter of the said Book, at the 1st verse, it is thus written,—“And there shall come forth A ROD OUT OF THE STEM OF JESSE, and a BRANCH SHALL GROW OUT OF HIS ROOTS and the SPIRIT OF THE LORD SHALL REST UPON HIM, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord (v 4) And he SHALL SMITE THE EARTH WITH THE ROD OF HIS MOUTH, AND WITH THE BREATH OF HIS LIPS SHALL HE SLAY THE WICKED” The portion of this prophecy which we have here quoted, sets forth the three fol

Following particulars first, Christ was to be of the family of David secondly, his Humanity should be the temple of the Holy Ghost thirdly, He should subdue the whole earth by the power of his Word First, the passage, "There shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots," shews that Christ was to be of the family of David for Jesse who is here called the stem, was THE FATHER OF DAVID, therefore, David is the above-mentioned rod Moreover, at the time appointed, CHRIST WAS BORN in the family of David it is evident therefore, that in accordance with the shewing of the prediction, HE IS THE BRANCH The language is figurative, and its metaphor is a tree, from the stem of which shoots branch after branch Thus, Jesse is represented as the stem of the tree, from which stem, David as a rod springs forth and at length from this rod shoots a Branch, viz, CHRIST The birth of Christ exactly corresponds with this statement, for he was begotten by the power of the Holy Ghost in the womb of the virgin Mary and that virgin, WAS OF THE LINEAGE OF DAVID, KING OF ISRAEL Secondly, the passage, "the Spirit of the Lord shall rest upon him," most clearly shews, that THE HUMANITY OF THE SON OF GOD WAS TO BE THE VERY TEMPLE OF THE HOLY GHOST as it is written in the New Testament,—“THE FATHER GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM” Thirdly, the passage, “He shall smite the earth with the rod of his mouth, and with his breath shall he slay the wicked,” abundantly proves, that Christ by the power of his Word shall overcome all opponents, and CAUSE THE GLAD TIDINGS OF THE GOSPEL TO SPREAD THROUGHOUT EVERY KINGDOM OF THE WORLD

It is not possible in a concise Treatise of this kind, to give all the predictions of the prophet Isaiah relative to Christ and his kingdom for they are so numerous and varied, that of themselves they are sufficient to furnish matter for a large volume We shall therefore select one more prophecy from that Book, and there with be content This prophecy gives such a minute description of the person of Christ, his sufferings, and death, that it might well be called the greatest of all the prophecies of the Old Testament In the Book of Isaiah, the 53rd chapter, it is thus written, (1) “Who hath believed our report? and to whom is the arm of the Lord revealed?” (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him (3) He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him he was despised, and we esteemed him not (4) Surely he hath borne our griefs, and carried our sorrows yet we did esteem him stricken, smitten of God, and afflicted (5) BUT HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES THE CHASTISEMENT OF OUR PEACE WAS UPON HIM, AND WITH HIS STRIPES WE ARE HEALED (6) All we, like sheep, have gone

astray, we have turned every one to his own way, AND THE LORD HATH LAID UPON HIM THE INIQUITY OF US ALL (7) He was oppressed, and he was afflicted, yet he opened not his mouth HE IS BROUGHT AS A LAMB TO THE SLAUGHTER, and as a sheep before her shearers is dumb, so he opened not his mouth (8) He was taken from prison and from judgment and who shall declare his generation ? for he was cut off out of the land of the living FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN (9) And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth (10) Yet it pleased the Lord to bruise him, he hath put him to grief when THOU SHALT MAKE HIS SOUL AN OFFERING FOR SIN, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand (11) He shall see of the travail of his soul, and shall be satisfied by his knowledge shall my righteous servant justify many, for HE SHALL BEAR THEIR INIQUITIES (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because HE HATH POURED OUT HIS SOUL UNTO DEATH and he was numbered with the transgressors, and HE BECAME THE SIN OF MANY, and made intercession for the transgressors "

Before entering upon an explanation of this prophecy, we have deemed it right publicly to censure the presumption of Mahomed Mustapha. Because, notwithstanding that the above prediction had been recorded 1,350 years before his time, he has in the Korān published a lie and said, that Christ was not crucified upon the cross, neither did the Jews slay him. How enormous the guilt of that man, who presumptuously denying the testimony of such a prophecy as this, has sought to charge the Word of inspiration with a lie. In the 14th Sura of the Korān, it is thus written with regard to the Jews,—“They have said, Verily we have slain Christ Jesus the son of Mary, the apostle of God, YET THEY SLEW HIM NOT, NEITHER CRUCIFIED HIM, but he was represented by one in his likeness, and verily they who disagree concerning him were in doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. THEY DID NOT REALLY KILL HIM, BUT GOD TOOK HIM UP UNTO HIMSELF and God is mighty and wise.” We now ask our Mahomedan readers this question, Did the Holy Ghost by means of the prophet Isaiah utter a gratuitous lie in the above prophecy, that this Arab should deem himself justified in thus unceremoniously contradicting him ? What !—did the writer of the Korān imagine himself a greater than God, that he should bring the inspired Word into judgment, and pronounce upon it as though it were a lie ? In thus acting it is certain, that Mahomed Mustapha has not published a lie against men, but against God. Taking the most partial view of this indecorous act, we are under necessity to conclude, that with the exception of a few facts gathered from Jews and Christians during the period of his travels, which

with extreme incorrectness he has inserted in the Korān, he was utterly ignorant of the contents of the Holy Scriptures. Being thus ignorant of the Word sent down to the prophets, and disbelieving the testimony of the Christians regarding the divinity, death, and resurrection of Jesus Christ, he deemed himself justified in babbling upon this matter according to his own pleasure. Hence, in the ivth Sura of the Korān, NOTWITHSTANDING THE BLEEDING SACRIFICES OF MOSES, THE PREDICTIONS OF THE HEBREW PROPHETS, THE EYE WITNESS TESTIMONY OF THE APOSTLES, AND THE PERSONAL ACKNOWLEDGMENT OF THE SON OF GOD HIMSELF we have a direct denial of the death of the world's Redeemer. Who then shall be able to describe the fearful sentence of the man who hath committed this guilt, when the Lord Jehovah shall sit to adjudicate upon each particular case, in the day of judgment?

We shall now divide this matchless prophecy into its several heads, and lay it before the Mahomedan reader. but for the sake of brevity, we shall not according to our custom quote passage after passage, but simply refer to the numbers of the verses of the prophecy. The first verse, shews in the plainest manner THE UNBELIEF OF THE JEWS, AND THEIR OBSTINATE DENIAL OF THE CLAIMS OF CHRIST. and it is worthy of observation that they remain involved in the same state to the present day. The second and third verses, explain the cause of their dereliction from Christ. the reason was, that HE CAME NOT ACCORDING TO THEIR ANTICIPATION AS A MIGHTY TEMPORAL PRINCE TO DELIVER THEM FROM SUBJECTION TO THE EMPEROR OF ROME, BUT AS THE MEek AND HUMBLE SERVANT OF GOD, THAT HE SHOULD YIELD HIMSELF A SACRIFICE FOR THE SIN OF THE WORLD. Having no external beauty, nor kingly glory by which to attract the human eye, THE JEWS REGARDED HIM WITH CONTEMPT AND UTTERLY TURNED AWAY FROM HIM. The fourth verse, exposes the falseness of the notion which the Jews in their enmity entertained with regard to the sufferings and death of Christ. That is, *they* represented him as a transgressor overtaken by the wrath of God, and SUFFERING THE DIVINE JUDGMENT ON ACCOUNT OF HIS OWN SIN. The fifth and sixth verses, with great vehemence deny this false imagination on the part of the Jews, and shew, that the reason of Christ's involvement in suffering and death of this kind, was, that THE INIQUITIES OF THE WORLD WERE LAID UPON HIM. In short, his voluntary intervention between the justice of God and the souls of men, was the only reason which rendered it necessary that he should endure shame, sorrow, suffering, and death. literally, "HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES." The seventh and eighth verses, declare with how great patience and meekness he should suffer, until his dreadful agony should be consummated by death. and at this point of the prediction the prophet repeats, that these terrible sufferings WERE IN NOWISE FOR HIS OWN SIN, BUT FOR THE INIQUITY OF GOD'S CREATURES. The ninth verse, foretells a very remarkable circumstance in the burial of Christ, to wit, that his

corpse was not—as in the case of crucified malefactors—cast without ceremony into the grave, but buried with the greatest honour by two rich and reputable Christians* of the Jewish nation. Should the reader wish to ascertain the reason of this, it is as follows, viz, —Christ having voluntarily yielded himself a sacrifice for the sin of the world, it was necessary while he *lived*, that he should be numbered with transgressors, and for sin ground to powder beneath the fearful curse of God. But from the moment of his *death*, the honourable atonement for sin being completed, it was no longer possible that he should be counted with sinners. In short, his work of atonement having with the highest honour been accomplished, it was indispensable that his righteousness should be publicly vindicated. For this cause, God suffered him not to be entombed as a transgressor, but IN EVIDENCE OF HIS RIGHTEOUSNESS APPOINTED HIM AN HONOURABLE BURIAL. The tenth verse, shews the purpose of God in thus involving his innocent Son in such extreme sufferings. The reason was, that by rendering an honourable atonement to the law, He might in strict equity bless the sinful children of Adam with his free grace and favour. In short, God for the glory of his Name had chosen, through Christ, TO DELIVER A PEOPLE FROM THE SENTENCE OF THE LAW, AND EXALT THEM IN HEAVEN FOR EVER AS HIS ADOPTED CHILDREN. The eleventh and twelfth verses, shew the divine decree according to which Christ shall infallibly possess the chosen people. Not one shall be lost, nor plucked out of his hand, for God from a past eternity has decreed, that He *shall* see of the travail of his soul and be satisfied. Hence, in the xth chapter of John, at the 27th verse, Christ himself has said with reference to this matter,—“ My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father’s hand.” All these therefore, shall by the power of God be brought to know Christ as the author of salvation to the human race, and by trusting in him, shall be accounted just, and accepted as the adopted children of God. For this cause the prophecy proclaims, that “ God *will* divide him a portion with the great, and HE SHALL DIVIDE THE SPOIL WITH THE STRONG,” the meaning of which is, that although man through his involvement in the calamity of sin, death, and hell, has become the captive of Satan and his angels, yet Christ, BY RELEASING INNUMERABLE SINNERS FROM THE GRASP OF THEIR ENEMIES, AND PRESENTING THEM SAFE AND SOUND IN THE PRESENCE OF GOD, SHALL DIVIDE THE SPOIL WITH THESE MIGHTY ONES.

Having dwelt at so great length upon the Messianic prophecies contained in the Books of Moses, the Zúboor, and the Book of Isaiah, it will be necessary to pass over many interesting predic-

* Joseph of Aramathea, who was exceedingly wealthy, and Nicodemus, who was a ruler of the Jews

tions of the Old Testament We shall therefore submit a few examples from the most important predictions of the prophets which remain, and close our proofs from the Old Testament In the xxiii^d chapter of the Book of Jeremiah, at the 5th verse, it is thus written,—“Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a KING SHALL REIGN AND PROSPER, and shall execute judgment and justice in the earth In his days JUDAH SHALL BE SAVED, AND ISRAEL SHALL DWELL SAFELY, and this is his name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS ” This noble prophecy sets forth the five following things first, the divinity of Christ secondly, his incarnation thirdly, He himself is the righteousness of his people fourthly, by his righteousness they obtain salvation and fifthly, He shall subdue the whole earth First, the passage, “this is his name wherewith he shall be called, The Lord our Righteousness,” triumphantly establishes the divinity of Christ for the word here translated Lord, is in the ORIGINAL HEBREW TONGUE, JEHOVAH Secondly, the passage, “I will raise up unto David a righteous Branch,” bears the plainest testimony to the incarnation of Christ For God of his free favour had promised David that Christ should be raised up of his seed Hence, hundreds of years after the death of David, the prophet Jeremiah in the prediction before us renews the divine promise, saying, “Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch—a King ” It is evident therefore, that such words CAN ONLY REFER TO THE INCARNATION OF CHRIST Thirdly, this title, “The Lord our Righteousness,” sets before the reader the grand doctrine of the Christian religion, viz, that the Son of God, by himself becoming obedient to the law, and rendering that honourable atonement which was necessary for sin, has with consummate *righteousness* fulfilled all the conditions of Divine Justice Hence, through his righteousness alone, can the children of men obtain mercy and a title to paradise For this reason, Christians abjure all trust in their own righteousness, and trusting with their whole heart in the righteousness of Christ, receive forgiveness of sin, the favour of God, and eternal life * Speaking therefore in figurative language, it may well be said, that THEY ARE ADORNED WITH THE RIGHTEOUSNESS OF CHRIST In accordance with which truth, the Holy Ghost through the prophet Jeremiah bestows upon Christ this appropriate title, “JEHOVAH OUR RIGHTEOUSNESS ” Fourthly, the passage, “in his days Judah shall be saved, and Israel shall dwell safely,” shews, that Christ having by his righteousness rendered an honourable atonement to the law, SHALL JUSTIFY all those who with their whole

* E R If the same truth be set forth in different scriptural language it is as follows viz,—When the anxious sinner abjures all trust in his own righteousness and with his whole heart trusts in the righteousness of Christ, God counts it to him for righteousness or in other words God imputes righteousness to him, for Christ's sake (See, iv Rom *passim*)

heart shall trust in him,—GRANTING THEM SALVATION AND PEACE as it is written in the gospel,—“ whosoever believeth in him shall not perish, but HAVE EVERLASTING LIFE ” Fifthly, the passage, “ a king shall reign and prosper, and shall execute judgment and justice in the earth,” clearly proves, that the Lord God shall overcome all opponents of the spiritual supremacy of Christ, and CAUSE HIS TRUTH AND KINGDOM TO PREVAIL TO THE VERY ENDS OF THE EARTH

The next prediction from the Books of the Prophets which we here record, is in the highest degree worthy of observation for while strictly corroborating all the truths of the foregoing prophecies, it has this further peculiarity, that it sets forth the appointed time for Christ's crucifixion In the 14th chapter of the Book of Daniel, at the 21st verse, it is thus written,—‘ Seventy weeks are determined upon thy people, and upon thy holy city, TO FINISH THE TRANSGRESSION, and TO MAKE AN END OF SINS, and TO MAKE RECONCILIATION FOR INIQUITY, and TO BRING IN EVERLASTING RIGHTEOUSNESS, and TO SET UP THE VISION AND PROPHECY, and TO ANOINT THE MOST HOLY * Know therefore and understand, that FROM THE GOING FORTH of the commandment to restore and to build Jerusalem, UNTO THE MESSIAH THE PRINCE, SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS the street shall be built again, and the wall, even in troublous times AND AFTER THREESCORE AND TWO WEEKS SHALL MESSIAH BE CUT OFF, BUT NOT FOR HIMSELF and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined ” This noble prophecy sets forth the six following things first, the period of Christ's execution secondly, his divinity thirdly, his incarnation and death to make atonement for sin fourthly, the blessing of salvation by the way of atonement fifthly, on the completion of Christ's atonement, the gift of prophecy should cease sixthly, the Jews for their dereliction from Christ, should be involved in terrible calamity First, with regard to the time mentioned in the prophecy, let the Mahomedan reader observe, that three distinct periods are here placed before us, viz, seventy weeks, sixty nine weeks, and sixty-two weeks If we calculate these spaces according to the usage of the prophets, who were accustomed to set forth great periods by a given number of months, weeks, or days, seventy weeks give 490 years, sixty nine weeks, 483 years, and sixty two weeks, 434 Hence the passage, “ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks,” shews, that the decree of the king of Persia for the rebuilding of Jerusalem, should be published 483 years prior to the crucifixion of Christ This decree, can be none other than that of king Artaxerxes, which was issued about that time

* Viz, Christ for the word Christ signifies Anointed

By it, Nehemiah a Jew was exalted to the rank of governor, and OBTAINED FULL POWERS to return to the land of Judea and REBUILD THE CITY OF JERUSALEM. And the passage, "the street shall be built again, and the wall, even in troublous times," explains, why these sixty nine weeks were divided into seven weeks, and threescore and two weeks. The reason was, that reckoning from the commencement of the work of building, seven weeks, or 49 years, were destined to be times of trouble to the inhabitants of Jerusalem. If we now deduct those 49 years from 483 years, 434 years will remain until the crucifying of Christ. And the passage, "after threescore and two weeks shall Messiah be cut off, but not for himself," shews, that from the end of the 49 years mentioned above, until the sacrifice and atonement of Christ, should be 434 years. This prophecy therefore, clearly accounts for that daily state of expectancy which characterized the Jewish nation, at the time of Christ's appearance upon earth. In proof of this state on their part, it is written in the 1st chapter of John, at the 19th verse,—"the Jews sent priests and Levites from Jerusalem to ask the Baptist, Who art thou? And he confessed and denied not, but confessed I AM NOT THE CHRIST." Also in 14th chapter of John, at the 25th verse, it is written,—“The woman saith unto him, I know THAT MESSIAH COMETH, WHICH IS CALLED CHRIST. WHEN HE IS COME, HE WILL TELL US ALL THINGS.” Again in the 8th chapter of John, at the 24th verse, it is also written,—“Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? IF THOU BE THE CHRIST, TELL US PLAINLY.” From these several passages it will be apparent to all, that through this prophecy of Daniel, THE JEWS WERE LARGELY EXPECTING THE MESSIAH, AT THE VERY TIME THAT JESUS THE SON OF MARY APPEARED UPON THE EARTH. Secondly, the title, "the Messiah the Prince," of which the meaning is, the Anointed Prince, and this, "the Most Holy," which is one of the great titles of Jehovah, OPENLY PROCLAIM THE DIVINITY OF CHRIST. Thirdly, the passage, "Messiah shall be cut off, but not for himself," gives clear testimony to the humanity of the Son of God. For, if we regard his divinity only, it is evident, that it was impossible that it should be cut off. Hence such words very clearly shew, that the Son of God HAVING BECOME INCARNATE for the work of atonement, HIS HOLY HUMANITY SHOULD AT THE TIME APPOINTED BE CUT OFF FOR THE SIN OF THE WORLD. Fourthly, the passage, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," gives this testimony concerning the result of Christ's atonement, viz, that *in virtue of that atonement* the salvation of man is ACTUALLY ACCOMPLISHED. By which is meant, that the Son of God by yielding himself a sacrifice for the sin of the world, has put such a high decree of honour upon the Law, that though It should even destroy all the inhabitants of the earth, it could never acquire as much the claim of the law therefore

being at an end, THE SON OF GOD HAS THE SOVEREIGN RIGHT TO DELIVER FROM ITS PENALTY Hence, in the above passage, it is said with regard to the design of his sacrifice, that it was to *finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness* Fifthly, the passage, "to seal up the vision and prophecy, and to anoint the most Holy," shews, that the sacrifice and atonement of Christ, fulfilling all the prophecies which have been sent down from the foundation of the world, there should in future be no need whatever for the gift of prophecy in consequence of which, *that gift should cease* It is evident therefore, that the New Testament is the Volume which concludes the prophetic Books of God for it shews with the utmost precision, that JESUS CHRIST IS THE MOST HOLY MENTIONED ABOVE, WHO IS BY THE FATHER MADE KING OF THE CHURCH, AND SAVIOUR OF THE WORLD Sixthly, the passage, "and the people of the prince that shall come shall destroy the city and the sanctuary," makes manifest, that God for the dereliction of the Jews from Christ, would send upon them all those judgments which He had threatened in the Books of Moses And most worthy of observation it is, that not many years subsequent to the ascension of Christ, this prophecy reached its fulfilment for the army of the Emperor of Rome came, AND UTTERLY DESTROYED THE CITY OF JERUSALEM, AND THE HOLY TEMPLE THE JEWS WHICH REMAINED WERE SOLD AS SLAVES, AND SCATTERED THROUGHOUT EVERY NATION AND COUNTRY UPON THE FACE OF THE EARTH

The next prophecy which we here lay before the Mahommedan reader, like that which immediately precedes it, is possessed of peculiar interest through setting forth the place of the Saviour's nativity In the vth chapter of the Book of Micah, at the 2nd verse, it is thus written,—*"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet OUT OF THEE SHALL COME FORTH UNTO ME HE THAT IS TO BE RULER IN ISRAEL, WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING"* This prediction, sets forth the three following things first, the incarnation and birth-place of Christ secondly, his divinity thirdly, his headship over the Church in virtue of the atonement First, the passage, "out of Bethlehem shall he come forth unto me," plainly declares the birth place of Christ, and 700 YEARS SUBSEQUENTLY, was fulfilled by his nativity For although his mother resided at that time in the town of Nazareth of the province of Galilee, yet through a decree of the Roman Emperor that all the world should be taxed, every man was under the necessity of going up to his own city for assessment For this reason, Joseph and Mary repaired to Bethlehem, the city of David, both being of the lineage of David and while there, the days for Mary's deliverance were accomplished, and she brought forth her firstborn child Through this remarkable circumstance, THE SAVIOUR OF THE WORLD WAS BORN IN THE TOWN OF BETHLEHEM, and the prediction of the prophet Micah concerning

the place of his nativity, WAS FULFILLED Secondly, the passage, "He whose goings forth have been from of old, from everlasting," by bearing clear testimony to the *eternity* of Christ, thoroughly establishes his Godhead for EXCEPT GOD, there is none other of whom it can be said, that HE EXISTETH FROM EVERLASTING Thirdly, the passage, "out of thee shall come forth unto me He that is to be ruler in Israel," sets forth the high office which Christ through his honourable atonement has acquired for the word Israel, being interpreted, signifies A PRINCE WITH GOD, and this glorious blessing Christ has perfect power to bestow upon his people as it is written in the 1st chapter of John, at the 12th verse,—“But as many as received him, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, even to them that believe on his name which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD” Hence, Christ HAVING EXALTED HIS BELIEVING PEOPLE TO THE DIGNITY OF PRINCES AND ADOPTED CHILDREN OF THE FATHER, SHALL HIMSELF BECOME THE KING, AND REIGN IN THE MIDDLE OF THAT ASSEMBLY WHICH IS DESIGNATED THE ISRAEL OF GOD, FOR EVER AND EVER

The next prophecy which we enter here, is of a highly important character, because it thoroughly proves that although the death of Christ was accomplished by the enmity of men, yet it would never have been possible to his murderers but for the divine decree In the xiiith chapter of the Book of Zechariah, at the 6th verse, it is thus written,—“And one shall say unto him, (viz, Christ) WHAT ARE THESE WOUNDS IN THINE HANDS? Then he shall answer, Those with which I was wounded in the house of my friends AWAKE, O SWORD, AGAINST MY SHEPHERD, AND AGAINST THE MAN THAT IS MY FELLOW, SAITH THE LORD OF HOSTS SMITE THE SHEPHERD, and the sheep shall be scattered, and I will turn my hand upon the little ones’ This grand prophecy, was recorded 487 years before the time of Christ and it sets forth the five following things first, the divinity of Christ secondly, his incarnation thirdly, his death though brought to pass by the wickedness of men, was preordained by God fourthly, his death was not as stated by Mahommed, in appearance only, but in reality fifthly, through his sacrifice, his believing people shall obtain salvation First, the passage, “the man that is my fellow saith the Lord of hosts,” is the infallible testimony of the Holy Ghost to the divinity of the Son, and his equality with the Father Therein the Father himself admits this equality, and acknowledges, that although to the human eye he is in the form and likeness of man, HE IS NEVERTHELESS MY TRUE FELLOW Secondly, the words, “my Shepherd,” and these, “the man,” are a decisive proof as to the incarnation of the Son, and in the clearest manner point to Jesus Christ For in the xth chapter of John, at the 11th verse, Christ has said concerning himself,—“I AM THE GOOD SHEPHERD the good shepherd giveth his life for the sheep” and in another place, he speaks of himself as follows,—“THE SON OF MAN shall be betrayed unto the chief priests, and

unto the scribes, and they shall condemn him to death and deliver him to the Gentiles to mock, and to scourge, and to crucify him and the third day he shall rise again" Thirdly, the passage, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts smite the shepherd, and the sheep shall be scattered," admirably proves, that although the death of Christ was carried into effect by the enmity of men, yet that enmity was only suffered to prevail in consequence of the existence of a divine decree on this matter As it is written in the 11th chapter of the Book of Acts, at the 23rd verse,—"**HIM, BEING DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it**" Fourthly, the passage, "Awake, O sword, against the man that is my fellow," and the words, "smite the Shepherd," and this question and answer, "What are these wounds in thine hands? Those with which I was wounded in the house of my friends," all shew, that the assertion of Mahommed, that Christ was called up into heaven without dying, is not true, but that, ACCORDING TO THE DETERMINATE COUNSEL OF GOD HE WAS MADE A SACRIFICE FOR SIN, AND ACTUALLY SLAIN Christ himself after his resurrection, in convincing his unbelieving disciple Thomas, appealed to those very wounds, and said,—"**Reach hither thy finger, and BEHOLD MY HANDS, and reach hither thy hand, and THRUST IT INTO MY SIDE and be not faithless but believing**" Fifthly, the passage, "I will turn my hand upon the little ones," is the faithful pledge of the Father to make good all that kindness and mercy, which He through the atonement had promised in connexion with the followers of Christ For this expression, "little ones," is used not only in this place, but in the New Testament also, to signify the adopted children of God Hence, the Father here makes manifest, that ALL THE FAVOUR AND MERCY WHICH HE THROUGH THE SACRIFICE OF CHRIST HAD PREDESTINED, SHOULD BE CONFIRMED TO THE WHOLE BODY OF THE CHOSEN PEOPLE

We have no wish to trouble our readers by submitting the remaining evidence of the Old Testament, in proof of the sacrifice of the Son of God we shall therefore cite one more prediction from the last of the prophets, and then close our proofs from the said Book The distinguishing feature of this prophecy is, that it not merely sets forth the birth of John the Baptist, but distinctly explains, that he should be constituted the forerunner of Christ, and sent to prepare his way In the 11th chapter of the Book of Malachi, at the 1st verse, it is thus written,—"**Behold, I will send my messenger, and he shall prepare the way BEFORE ME and THE LORD WHOM YE SEEK, shall suddenly come to his temple, EVEN THE MESSENGER OF THE COVENANT, WHOM YE DELIGHT IN behold he shall come, saith the Lord of hosts.**" This prophecy sets forth the four

following things first, the coming and office of the Baptist secondly, the divinity of Christ thirdly, his incarnation and fourthly, his atonement for sin First, the passage, "Behold, I will send my messenger, and he shall prepare the way before me," plainly intimates the coming of the Baptist, and makes manifest his office That is, he was constituted the Lord's forerunner, and sent not merely to preach repentance, but to give notice to all true penitents that they SHOULD TURN FOR SALVATION TO CHRIST, WHO WAS IMMEDIATELY TO FOLLOW AFTER HIM as he himself in the 11th chapter of Matthew, at the 11th verse, has said,—“I indeed baptize you with water unto repentance, but HE THAT COMETH AFTER ME IS mightier than I, whose shoes I am not worthy to bear HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE ” Secondly, the passage, “THE LORD whom ye seek shall suddenly come to his temple, ’ and thus, “he shall prepare the way BEFORE ME ;” openly prove the divinity of Christ, and shew, that it was the Son of God himself, whose way the Baptist was appointed to prepare Thirdly, the words, “He shall suddenly come ” and these also, “Behold, he shall come ” are susceptible of but one interpretation, viz , that the Son of God should for the purpose of man's salvation, become incarnate, and suddenly make his appearance in the midst of the human race For it is evident, that such words cannot apply to the Divine Essence, but MUST NECESSARILY BE UNDERSTOOD OF THE HUMANITY OF CHRIST Fourthly, the title, “Messenger of the Covenant,” admirably proves the doctrine of the atonement because, the covenant of which Christ was made the Messenger, is the New Testament, all the promises and spiritual blessings of which, have been ratified through his blood alone Hence, He himself has declared in the gospel,—THIS IS MY BLOOD OF THE NEW TESTAMENT, SHED FOR MANY FOR THE REMISSION OF SINS ”

After thorough investigation of the testimony of the Ancient Scriptures regarding that salvation which has been established through the atonement of Christ, we have proved, that commencing with the Book of Genesis, it flows onward to the last of the prophets of the Old Testament Furthermore, it has been shewn, that no shade of difference is found among the whole band of the Hebrew prophets with regard to the grand subject of all prophecy,—Jesus Christ The original promise made by God in the garden of Eden, concerning the mighty Seed of the woman who should bruise the serpent's head, is through the instrumentality of a chain of prophets unfolded with more and more clearness to the very end of the Ancient Scriptures Hence, the imagination prevalent among Mahomedans, that the Zuboor was sent down to cancel the Books of Moses, and the New Testament the Zuboor, is altogether incapable of proof while the truth of the matter is, that the Books of Moses are confirmed by the Zuboor, and the Zuboor by the Books of the Prophets Moreover, the Book of Daniel makes thoroughly manifest, THAT THE NEW TESTAMENT, BY SUBMITTING A

COMPLETE TESTIMONY TO THAT ORIGINAL SALVATION OF GOD WHICH IS BY SACRIFICE AND THE SHEDDING OF BLOOD, SHOULD LEAVE NO FUTURE NEED FOR DIVINE VISIONS AND PROPHETS FOR WHICH REASON, THE GIFT OF PROPHECY SHOULD CEASE

Having now carefully examined the predictions of the Old Testament, it is next necessary that we should shew the harmony which exists between them and the prophecies of the New. Our proof in this important matter will then be complete, and the reader will have before him inspired evidence in support of the salvation of the Son of God, extending throughout a period of 4,100 years viz, from the original promise of God made in the garden of Eden, to the Book of Revelation,—by which the gift of prophecy is sealed up and brought to a close. Against this abounding testimony, the followers of the Korān have absolutely nothing to advance, save the affirmation of Mahommed himself. But it is a sad matter for them, that although Mahommed continually claimed to be a prophet of Jehovah, yet BY CONTRADICTING THE TESTIMONY OF THE WHOLE OF GOD'S PROPHETS WITH REGARD TO MAN'S SALVATION, HE HAS CLEARLY PROVED THAT HE WAS NOTHING MORE THAN A FALSE PROPHET.

The first prophecy of the *New Testament*, was sent down by means of the angel Gabriel, who by God's command communicated to the priest Zechariah that a son should be born to him of the name of John and that he, as previously predicted by the prophets Malachi and Isaiah, should be constituted the Lord's forerunner, and sent to prepare his way. In the 1st chapter of Luke, at the 11th verse, it is thus written,—“And there appeared unto him an angel of the Lord standing on the right hand of the altar of incense. And when Zechariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zechariah: for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.” In this prediction, when the angel Gabriel says concerning John, that he should be sent before the *Lord God* of the children of Israel, it is evident, that this statement FULLY CONFIRMS THE TESTIMONY OF ALL THE PROPHETS OF THE OLD TESTAMENT, WITH REGARD TO THE DIVINITY AND INCARNATION OF CHRIST.

The second prophecy of the *New Testament* regarding Christ, is also through the instrumentality of the angel Gabriel, who by command of God, announced the conception and birth of Christ

to the virgin Mary In the 1st chapter of Luke, at the 30th verse, it is written,—“ And the angel said unto her, Fear not, Mary , for thou hast found favour with God And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus He shall be great, and SHALL BE CALLED THE SON OF THE HIGHEST , and the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob for ever , and OF HIS KINGDOM THERE SHALL BE NO END Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee therefore also THAT HOLY THING WHICH SHALL BE BORN OF THEE, SHALL BE CALLED THE SON OF GOD ” This noble prediction, so clearly confirms all the truths anciently set forth in the prophecies of the Old Testament, that a very short notice of it will be sufficient In a word, when the angel here explains, that the earthly name of Messiah should be *Jesus* and that the party bearing that name should be called the Son of the Highest moreover, that that holy thing which should be born of the virgin, should be proclaimed the Son of God , it is evident, THAT HE CONNECTS ALL THE PROPHECIES OF THE OLD TESTAMENT WITH HIS NAME OF JESUS

The next prophecy of the New Testament is through means of Elizabeth, the wife of the priest Zechariah , when in her pregnancy with John she heard the salutation of Mary, and the child leaped in her womb In the 1st chapter of Luke, at the 41st verse, it is written,—“ And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost and she spake out with a loud voice, and said, Blessed art thou among women, and BLESSED IS THE FRUIT OF THY WOMB And whence is this to me, that THE MOTHER OF MY LORD should come to me ? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy And blessed is she that believed for there shall be a performance of those things which were told her from the Lord ” This prediction like all other prophecies of the Holy Ghost, sets forth the divinity of Christ with the utmost clearness for Elizabeth here calls Mary THE MOTHER OF HER LORD And this title, “ LORD,” is in exact accordance with those exceedingly great titles which have been recorded in the prophecies of the Book of Isaiah as it is written,—“ Behold a virgin shall conceive and shall bear a son, and shall call HIS NAME IMMANUEL, VIZ , GOD WITH US And again, in another place,—“ Unto us a child is born, unto us a SON IS GIVEN, AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE ”

The next prophecy of the New Testament is through Mary herself, the mother of the Lord, in answer to that of Elizabeth. In the 1st chapter of Luke, at the 46th verse, it is thus written,—

“And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced IN GOD MY SAVIOUR For he hath regarded the low estate of his hand maiden for, behold, FROM HENCEFORTH all generations shall call me blessed ” In this prophecy, the mother of Christ by inspiration of the Holy Ghost, exalts the condescension of her God and Saviour, because that he had consented to become incarnate in her womb, and of the substance of her body By reason of this condescension on his part, she says,—Forasmuch as MY GOD AND SAVIOUR has thus put everlasting honour upon me, my soul shall praise him, and my spirit shall exult IN HIS SALVATION We understand therefore, that the Holy Ghost has BY THE MOUTH OF THE VIRGIN MARY ALSO, ESTABLISHED THE DIVINITY OF CHRIST

The next prophecy of the New Testament is that which was sent down through the instrumentality of the priest Zechariah, at the time of the Baptist's birth In the 1st chapter of Luke, at the 67th verse, it is thus written,—“And his father Zecharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, AND HATH RAISED UP AN HOPN OF SALVATION FOR US IN THE HOUSE OF HIS SERVANT DAVID, AS HE SPAKE BY THE MOUTHS OF HIS HOLY PROPHETS, WHICH HAVE BEEN SINCE THE WORLD BEGAN that we should be saved from our enemies, and from the hand of all that hate us, TO PERFORM THE MERCY PROMISED TO OUR FATHERS, AND TO REMEMBER HIS HOLY COVENANT, THE OATH WHICH HE SWORE TO OUR FATHER ABRAHAM, that he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life And thou, child, shalt be called THE PROPHET OF THE HIGHEST for thou shalt go BEFORE THE FACE OF THE LORD to prepare his ways, TO GIVE KNOWLEDGE OF SALVATION UNTO HIS PEOPLE, BY THE REMISSION OF THEIR SINS Through the tender mercy of God, whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, TO GUIDE OUR FEET INTO THE WAY OF PEACE ” This comprehensive prophecy bears witness, that God had fulfilled in the family of David, the promise which 1,800 years before he had made to Abraham upon oath That promise was, that God would send forth a divine Saviour for mankind, who by rendering an honourable atonement to the Law, should be able in strict justice, to grant sinners the blessing of forgiveness, and sanctification of heart And the Baptist having been ordained his forerunner to give notice of his appearing, it is in the above prophecy said concerning him, that he shall be called THE PROPHET OF THE HIGHEST, because, he shall go BEFORE THE LORD, and shall prepare HIS WAY From this prediction of Zechariah therefore, THE DIVINITY OF CHRIST IS MOST CLEARLY ESTABLISHED

The next revelation of the New Testament is that, which was delivered by the angel of God to the shepherds of Bethlehem, on

the auspicious night of Christ's nativity In the 11th chapter of Luke, at the 8th verse, it is thus written,—“ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid And the angel said unto them, Fear not for, behold, I bring you good tidings of great joy, which shall be to all people For unto you is born this day, in the city of David, a SAVIOUR, WHICH IS CHRIST THE LORD ” This revelation most plainly gives us to understand, that He who was that night born in the little city of Bethlehem, was the long promised Messiah, viz, that Saviour regarding whose coming the prophets had predicted from the foundation of the world But in declaring the Messiahship of this newly born infant, the announcing angel with the utmost carefulness separates him from the rank of a creature, and ASSOCIATES WITH THE GODHEAD, saying, He concerning whom I bring intelligence, IS CHRIST, THE LORD

The next revelation of the New Testament is that, which was sent down through the instrumentality of God's aged servant Simeon, when the mother of Christ came into the temple to perform the rites prescribed by the law, in the case of every first born child in Israel In the 11th chapter of Luke, at the 25th verse, it is thus written,—“ And, behold, there was a man in Jerusalem, whose name was Simeon, and the same was just and devout, waiting for the consolation of Israel and THE HOLY GHOST WAS UPON HIM AND IT WAS REVEALED UNTO HIM BY THE HOLY GHOST, THAT HE SHOULD NOT SEE DEATH, BEFORE HE HAD SEEN THE LORD'S CHRIST And he came by the Spirit into the temple and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word for MINE EYES HAVE SEEN THY SALVATION, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel ” In this revelation, Christ is simply called THE LORD'S SALVATION, but from that expression, all the doctrines which are written in connexion with him, are clearly understood for EXCEPT THROUGH AN HONOURABLE ATONEMENT TO THE LAW, the justice of God cannot accord the blessing of salvation to any man, and in the fourth chapter of this Treatise, it has been shewn, that had the Sinbearer NOT STOOD POSSESSED OF DIVINE DIGNITY, to have rendered an honourable atonement to the law would have been impossible. It is evident then, that from the above revelation also, THE DIVINITY AND ATONEMENT OF CHRIST ARE FULLY PROVEN

The next revelation of the New Testament is that, which the aged prophetess Hannah likewise delivered in the temple, to the mother of Christ In the second chapter of Luke, at the 36th verse, it is thus written,—“ And there was one Anna, a prophetess,

the daughter of Phanuel, of the tribe of Aser she was of great age, and had lived with an husband seven years from her virginity, and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day And she, coming in that instant, gave thanks likewise unto the Lord, AND SPAKE OF HIM TO ALL THEM THAT LOOKED FOR REDEMPTION IN JERUSALEM " The truth delivered by the prophetess Hannah, is not given, but it is clearly understood from the passage,—“she spake of him unto all them that looked for redemption in Jerusalem " For these words, “LOOKED FOR REDEMPTION,” necessarily point to the divinity and atonement of Christ because, WITHOUT THESE IMPORTANT REQUISITES, as has been shewn in the fourth chapter of this Treatise, THE SALVATION OF MAN WOULD HAVE BEEN IMPOSSIBLE

The next revelation of the New Testament, is through the instrumentality of John the Baptist of whom, Christ himself has said,—“Among those born of women there is not a greater prophet than he " This revelation, was vouchsafed for the purpose of making known Christ's Messiahship, on the occasion of his baptism in the river Jordan In the 1st chapter of John, at the 32nd verse, it is thus written,—“And John bare record, saying, I SAW THE SPIRIT DESCENDING FROM HEAVEN LIKE A DOVE, AND IT ABODE UPON HIM And I knew him not but he that sent me to baptize with water, the same said unto me, UPON WHOM THOU SHALT SEE THE SPIRIT DESCENDING, AND I REMAINING ON HIM, THE SAME IS HE WHICH BAPTIZETH WITH THE HOLY GHOST And I saw and bare record that THIS IS THE SON OF GOD " In this inspired testimony, the Baptist shews the God-appointed sign, through which he should surely be enabled to recognize the Messiah When John therefore acknowledges in the above declaration, “I saw the Spirit descending from heaven like a dove, and it abode upon him,” it is evident, that the prophecy which we have already quoted from the Book of Isaiah, viz, “THE SPIRIT OF THE LORD SHALL REST UPON HIM,” was fulfilled By this sign, the Baptist was with the greatest assurance enabled to proclaim, that JESUS WAS NOT ONLY THE SON OF GOD, BUT THE LAMB OF GOD, WHICH TAKEH AWAY THE SIN OF THE WORLD "

The next revelations of the New Testament, are through that audible voice which fell from heaven upon the ears of the bystanders, and openly testified to the divinity of Christ Of this circumstance, three distinct instances are recorded, viz, in the 11th chapter of Matthew, at the 17th verse in the 19th of Luke, at the 35th verse and in the 12th of John, at the 28th verse Of these instances, the first was, when Christ had been baptized in the river Jordan a voice then came forth from heaven and proclaimed,—“THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED " The second was at the time when he was transfigured before his three* dis-

* Viz, Peter, and John, and James

ciples upon the mount, and his countenance shined as the sun then came forth a voice from the cloud which overshadowed them, saying,—“THIS IS MY BELOVED SON, HEAR HIM” The third was, when through the near approach of his crucifixion, Christ became deeply troubled and prayed with intense feeling, “Father glorify thy name” a voice then came forth from heaven, saying,—“I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN”

The next revelation of the New Testament, is through that Divine Being who is himself the great subject of all prophecy, viz, Christ but forasmuch as his declarations are unnumerable, we shall content ourselves by submitting only four examples here The first, is in the xth chapter of John, at the 30th verse, viz, —“I AND MY FATHER ARE ONE” The second, is in the iii^d chapter of John, at the 16th verse, viz, —“For God so loved the world, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE” The third, is in the xivth chapter of John, at the 6th verse, viz, —“Jesus said unto him, I AM THE WAY, AND THE TRUTH, AND THE LIFE NO MAN COMETH UNTO THE FATHER, BUT BY ME” The fourth, is in the xxvith chapter of Matthew, at the 63rd verse,—“And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God Jesus saith unto him, THOU HAST SAID NEVERTHELESS, I SAY UNTO YOU, HEREAFTER SHALL YE SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN” These acknowledgments of Christ, who by the power of his Word cast out devils, stilled the raging of the elements, chased away disease from the sick, and raised the dead to life, gloriously corroborate all those predictions which the prophets of the Old Testament have from the foundation of the world delivered concerning him For by these admissions Christ in the clearest manner testifies, THAT HE HIMSELF IS THE SON OF GOD, AND THAT HE HIMSELF IS THE SON OF MAN, AND THAT HE HIMSELF IS THE ATONEMENT FOR SIN, AND THAT HE HIMSELF IS THE INTERCESSOR FOR MANKIND, AND THAT HE HIMSELF IS THE JUDGE OF THE WORLD —MOREOVER, EXCEPT HIMSELF, THERE IS FOR THE WORLD NO SAVIOUR

The next revelations of the New Testament are those, which for the instruction of the world have been delivered by the Apostles And it is worthy of notice, that Christ by granting these chosen witnesses the gift of inspiration, perfectly qualified them for their high office as it is written in the xxth chapter of John, at the 21st verse,—“Then said Jesus to them again, Peace be unto you as my Father hath sent me, even so send I you And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost” The testimony of the apostles being long however, we cannot insert it all here it will be sufficient that one should testify for his fellows. In the ist chapter of John,

from the 1st to the 18th verse, it is thus written,—“IN THE BEGINNING WAS THE WORD,* AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. The same was in the beginning with God. ALL THINGS WERE MADE BY HIM. AND WITHOUT HIM WAS NOT ANYTHING MADE that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, AND THE WORLD WAS MADE BY HIM, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (and we beheld his glory, THE GLORY AS OF THE HOLY BEGOTTEN OF THE FATHER,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, THE ONLY BEGOTTEN SON, WHICH IS IN THE BOSOM OF THE FATHER, HE HATH DECLARED HIM.” This specimen of the testimony of the apostles shews, that the Eternity, Godhead, Incarnation, and Atonement of Christ, with the fact, that Forgiveness of Sin is only by Him, were the grand doctrines which the apostles incessantly proclaimed in the Churches. It is proven therefore, that the Apostles also, agree with all the other witnesses of the Old and New Testaments, and testify concerning Christ, THAT HE IS NOT ONLY THE SON OF GOD, BUT THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD.

The next revelation of the New Testament, is through the instrumentality of that mighty angel who sat at the entrance of the cave in which Christ was entombed, in order to give intelligence to his disciples concerning his resurrection. In the xxviiith chapter of Matthew, at the 1st verse, it is thus written,—“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. and for fear of him the keepers did shake, and became as dead men. And the

* It should be remembered that this expression, “the Word,” is the original title of the Son of God.

angel answered and said unto the women, Fear not ye for I know that ye SEEK JESUS, WHICH WAS CRUCIFIED HE IS NOT HERE FOR HE IS RISEN AS HE SAID COME, SEE THE PLACE WHERE THE LORD LAY " The word of this mighty angel, agrees with all the other witnesses of the Old and New Testaments, and gives this testimony regarding Christ, viz, that He is the Son of God, the Creator of mankind, and the Saviour of the world For mark,—when the angel says to the women, " I know that ye seek JESUS WHICH WAS CRUCIFIED He is not here for HE IS RISEN as he said Come, see the place where THE LORD lay " these words, brief though they be, FULLY ESTABLISH THE DIVINITY, ATONEMENT, AND RESURRECTION OF THE SON OF GOD

The next revelation of the New Testament which it is here necessary to lay before the reader, is through the risen Son of God himself We have already seen what his testimony was before his crucifixion but, praise be unto God ! we have also the same august Being's witness, after that he had risen from the dead and burst the bands of the grave In the xxviiith chapter of Matthew, at the 16th verse, it is thus written,—“ Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them And when they saw him, they worshipped him but some doubted And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH Go ye therefore, and teach all nations, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world ” This is the final testimony, which the Saviour of mankind after having come for the salvation of a guilty world, delivered to his apostles ere taking his departure from it As he had said in the beginning, even so did he declare to the end, viz, —I AM HE, UNTO WHOM THE FATHER HATH COMMITTED ALL THINGS MOREOVER, I AM THE SON OF GOD, AND POSSESS IN THE EVER BLESSED TRINITY, EQUALITY WITH THE FATHER AND THE HOLY GHOST Having made which solemn asseveration, he ascended in the presence of them all, and ENTERED INTO HIS ORIGINAL GLORY AT THE RIGHT HAND OF GOD

The next revelation of the New Testament, is through the instrumentality of those two angels who at the time of the Lord's ascension and disappearance in the cloud, spake with the apostles, and communicated the intelligence of his return In the 1st chapter of Acts, at the 10th verse, it is thus written,—“ And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee why stand ye gazing up into heaven ? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN ” With regard to this testimony of the angels concerning Christ's return, we shall only

remark, that it is nobly confirmed by the Book of Revelation, in which the second coming and awful glory of Christ are declared with admirable brevity. In the 1st chapter, at the 7th verse, it is thus written,—“BEHOLD, HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM, AND THEY ALSO WHICH PIERCED HIM. AND ALL KINGDOMS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN.”

The last revelation of the New Testament, is through the instrumentality of the aged apostle John, who many years after the ascension of Christ when an exile in the island of Patmos, beheld by the Holy Spirit's favour the Saviour in glory, and received from him commandment to write the Book of Revelation. In the 1st chapter of that Book, at the 12th verse, it is thus written,—“And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his hand upon me, saying unto me, Fear not, I AM THE FIRST AND THE LAST. I AM HE THAT LIVETH, AND WAS DEAD, AND BEHOLD, I AM ALIVE FOR EVERMORE, AMEN, AND HAVE THE KEYS OF DEATH AND HELL.” Upon this remarkable portion of the New Testament, we shall for the benefit of our Mahomedan readers, offer a few remarks. First, be it observed, that the passage, “I am the first and the last,” is an infallible evidence in proof of the divinity of Christ. for JEHOVAH HIMSELF IT IS, WHO IS THE FIRST AND LAST OF BEINGS—ENDURING FROM EVERLASTING TO EVERLASTING. *but* for whose divine power, all other intelligences would at once sink into their original nothingness. Secondly, the passage, “I am he that liveth and was dead, and behold, I am alive for evermore,” refers exclusively to the humanity of Christ, and testifies CONCERNING THAT HUMANITY, that having become a sacrifice for the salvation of the world, IT DIED, AND ROSE AGAIN FROM THE DEAD. Thirdly, the passage, “and have the keys of death and hell,” admirably sets forth the power which through means of his sacrifice Christ has obtained. That is, having by his sacrifice rendered an honourable atonement to the law, he has received the keys of the invisible world. the signification of which is, that HE HAS BEEN CONSTITUTED SOVEREIGN RULER OF THE ETERNAL WORLD, AND HAS PERFECT POWER EITHER TO CONSIGN THE SOULS OF MEN TO HELL, OR ADMIT THEM TO PARADISE. And the passage, “he had in his right hand seven stars,” clearly exhibits the kingship and government which Christ maintains over his Church. for in the context, it is explained, that these seven stars are the seven angels (or ministers) of the seven

Churches of Asia CHRIST THEN, BY THE POWER OF THE HOLY GHOST, WAS IN THE EXERCISE OF SUCH A PERFECT CONTROUL OVER THOSE MINISTERS, that it might with the greatest truth be said, that he held them in his own right hand Lastly, the passage, "out of his mouth went a sharp two edged sword," fully corroborates all the ancient prophecies which shew, that Christ shall subdue the world For mark, it is written with reference to the Word which proceeds forth from the mouth of Christ, that "IT IS QUICK AND POWERFUL AND SHARPER THAN A TWO EDGED SWORD" Hence, Christ by the power of that Word, shall overcome error and idolatry, UNTIL ALL THE KINGDOMS OF THE WORLD SUBMIT TO THE TRUTH OF THE GOSPEL

At the close of the Book of Revelation, the apostle John with the utmost solemnity shews, that the Son of God shall appear a second time for the judgment of the world We deem it contrary to the interests of our Mahommedan readers, to pass over that remarkable passage In the xxth chapter of Revelation, at the 11th verse, it is thus written,—“And I saw a great white throne, and HIM THAT SAT ON IT, FROM WHOSE FACE the earth and the heaven fled away, and there was found no place for them And I saw the dead, small and great, stand before God and the books were opened, and another book was opened, which is the book of life and the dead were judged out of those things which were written in the books, according to their works And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and they were judged every man according to their works And death and hell were cast into the lake of fire This is the second death And whosoever was not found written in the book of life, was cast into the lake of fire” Upon this fearful passage relative to the judgment of the last day, we shall only remark, that the account here given of the party seated upon the white throne, exactly agrees with the teaching delivered by Christ while he sojourned upon earth, viz, that the right to judge the world belonged to himself For if we remember, that the Godhead is a spiritual and invisible Essence, it will be understood that it is not possible, that IT SHOULD BE SEATED UPON A THRONE IN THE PRESENCE OF CREATURE INTELLIGENCES” Such language, applied to the invisible Essence of the Godhead, is not merely unwarrantable, but blasphemous It is evident therefore, that the said language can only be applied to the incarnate Son of God as He himself, in the vth chapter of John, at the 22nd verse, has said,—“THE FATHER JUDGETH NO MAN, BUT HATH COMMITTED ALL JUDGMENT TO THE SON That all men should honour the Son, even as they honour the Father”

In conclusion, let the Mahommedan reader most carefully observe, that the Book of Revelation having set forth the leading events which should transpire on earth, together with a solemn declaration concerning Christ's coming to judge the world, shews

in its closing passages, that the TESTIMONY OF GOD WAS COMPLETED, AND THE GIFT OF PROPHECY AT AN END. If the reader will once more give his attention to the prediction of Daniel recorded in this chapter, he will perceive, that the prophet Daniel having shown the time determined for Christ's crucifixion says, that FROM THAT TIME, THE GIFT OF PROPHECY SHOULD BE CUT OFF, AND SHOULD FOR EVER CEASE by which is meant, that because of man's salvation being already accomplished by the atonement of the Son of God, it should no longer be possible to utter predictions concerning it SINCE THE NEW TESTAMENT THEN WITH THE UTMOST PLAINNESS WITNESSES CONCERNING JESUS THE SON OF MARY, THAT HE IS THE LONG PROMISED MESSIAH AND SAVIOUR OF THE WORLD, BY BELIEVING WITH THE WHOLE SOUL UPON WHOM, EVERY TRANSGRESSOR SHALL RECEIVE THE BLESSING OF SALVATION, AND SANCTIFICATION OF HEART, IT IS EVIDENT, THAT GOD HAS NOTHING FURTHER TO REVEAL TO THE CHILDREN OF MEN FOR WHICH REASON, THE GIFT OF PROPHECY WAS AT AN END. Let us now hear what the Holy Ghost declares in concluding the whole matter. In the last chapter of the Book of Revelation, at the 13th verse, it is thus written,—“I am Alpha and Omega,* the beginning and the end, the first and the last. Blessed are they which do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. I JESUS have sent mine angel to testify unto you these things in the Churches. I AM THE ROOT AND THE OFFSPRING OF DAVID, AND THE BRIGHT AND MORNING STAR. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let that is athirst come. And whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK. AND IF ANY MAN SHALL TAKE AWAY FROM THE WORDS OF THE BOOK OF THIS PROPHECY, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, AND OUT OF THE HOLY CITY, AND FROM THE THINGS WHICH ARE WRITTEN IN THIS BOOK. He which testifieth these things saith, Surely I come quickly, Amen. EVEN SO, COME, LORD JESUS.”

We have now submitted perfect evidence in proof of the agreement of the prophecies of the Old and New Testaments. That is, commencing with God's original promise regarding the advent of the seed of the woman, we have continued it down to the last prophecy which the Holy Ghost caused to be delivered in the world. In so small a work as the treatise *Sulṣut Tūl Kūtūb*, we have not been able to insert half the evidence which exists upon this head. We have therefore been content to select the leading prophecies which relate to the divinity, humanity, death, atone-

* The first and last letters of the Greek alphabet

ment, and resurrection of Christ. The Mahommedan reader will now comprehend, that the doctrines of the Christians are not the mere inventions of man, but the eternal truths of God, which from the foundation of the world the Holy Ghost has continued to reveal by means of the prophets. We trust, that from the reliable testimony here recorded, every candid Mahommedan will be convinced, that THE HOLY SCRIPTURES ARE AT PERFECT AGREEMENT IN THE MOMENTOUS MATTER OF SALVATION AND THAT ALL THE PROPHETS WHO WERE SUBSEQUENT TO MOSES EXHIBIT NO CONTRARIETY TO MOSES, THE GREAT ORIGINAL OF PROPHECY. Mahommedans may now see if they have never seen before, that the Sacred Scriptures sent down *since* the time of Moses, exactly correspond WITH THE ORIGINAL SALVATION OF GOD REVEALED IN THE BOOKS OF MOSES. The Zuboor, the Books of the Prophets, and the New Testament, with increasing clearness confirm the testimony of the Books of Moses, and from beginning to end contain no single word concerning which it may be said, that it is OPPOSED TO THE ORIGINAL PROPHET. By reason therefore of the multitudinous proofs here adduced, we repeat, that the tradition current among Mahommedans that the Holy Scriptures of the Jews and Christians have been cancelled, is simply an enormous lie by which Satan has deceived them and their forefathers, in order to the eternal ruin of their souls. For in the present chapter, it has with the greatest clearness been shewn, that the purpose of God in sending forth prophet after prophet was, that he might in every age confirm the original testimony which he had caused to be delivered with regard to the salvation of the Son. Hence, in the Book of Revelation it is written,—“THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.”

In the face of the many prophecies recorded above, it is necessary to lay before the reader the following passages of the Korān, which most presumptuously deny the divinity, death, and atonement of Christ Jesus. If the prophecies of the Old and New Testaments be true, it is to be regretted, that from the period of the Hejra, the doctrine of the Korān has deceived the whole sect of the Mahommedans, and lured them to perdition. A state of things, which continues to the present hour. Hence, to those Mahommedans who value the salvation of their souls, it is of the last importance, that they should compare the prophecies entered above with the following passages of the Korān, and judge between them. For it is not possible that both should be true and it is evident, that all who believe not in the truth of God, are trusting in error, and posting onward to damnation. Be it observed then, first, that in opposition to the divinity of Christ, it is in the 5th Sura of the Korān written,—“They are infidels, who say, Verily God is Christ the son of Mary. Say unto them, And who could obtain any thing from God to the contrary, if he pleased to DESTROY CHRIST THE SON OF MARY, and his mother, and all those who are on the earth.” A second passage of the same Sura, is as follows,—“Christ the son

of Mary IS NO MORE THAN AN APOSTLE, other apostles have preceded him, and his mother was a woman of veracity they both ate food Say unto them, Will ye worship, besides God, THAT WHICH CAN CAUSE YOU NEITHER HARM NOR PROFIT?" In the 12th Sura also, it is thus written,—“The Jews say, Ezra is the Son of God and the Christians say, Christ is the Son of God This is their saying in their mouths, they imitate the saying of those who were unbelievers in former times May God resist them How are they infatuated! They take their priests and their monks for lords, besides God, and Christ the son of Mary, although they are commanded to worship one God only there is no God but he, FAR BE THAT FROM HIM WHICH THEY ASSOCIATE WITH HIM” Again in the 14th Sura, it is written,—“God is but one God FAR BE IT FROM HIM, THAT HE SHOULD HAVE A SON” With regard to these passages of the Korān, let the Mahommedan reader observe, that in the first, it is said, that Christ is a mere creature, who may be destroyed like others In the second, it is affirmed, that Christ can cause mankind neither profit nor harm In the third, it is said with reference to Christ, Far be from God that which Christians associate with him And in the fourth, it is most plainly declared, That it ought not be thought that God should have a son No denials of Christ's divinity therefore, can possibly be more express But if Mahommed's denial of the divinity of Christ be complete, so likewise is his denial of his death We have already submitted the following extract, but it is necessary once more to lay it before the reader In the 14th Sura of the Korān, it is thus written,—“They (viz the Jews) have said, Verily we have slain Christ Jesus the son of Mary, the apostle of God, yet THEY SLEW HIM NOT, NEITHER CRUCIFIED HIM, but he was represented by one in his likeness, and verily they who disagreed concerning him were in doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion THEY DID NOT REALLY KILL HIM, but God took him up unto himself and God is mighty and wise” Here then is Mahommed's express denial of the death of Christ Let it therefore be most carefully observed, THAT IF AS THE KORAN REPRESENTS, CHRIST BE NOT DIVINE, AND WAS NOT CRUCIFIED UPON THE CROSS, THEN, THERE IS NO HONOURABLE ATONEMENT FOR THE SIN OF THE WORLD If the reader will take the trouble thoroughly to examine the truth which in proof of the Divine Justice has been advanced in the fourth chapter of this Work, he will speedily be convinced, that if the Sinbearer had not been of divine dignity, and had not died according to the sentence of the law, an honourable atonement for the sin of the world would have been impossible It is proven therefore, that the writing called the Korān contradicts the prophecies of the Old and New Testaments, and utterly rejects the original salvation of God which is by the way of atonement and the shedding of blood For this reason, it is incumbent upon Mahommedans TO JUDGE IN STRICT RIGHTEOUSNESS BETWEEN THAT BOOK

AND THE HOLY SCRIPTURES But if through carelessness or prejudice they should fail equitably to examine into this matter, it is the imperative duty of the book *Sulāsut Tāl Kūtūāb* to inform them, THAT GOD WILL SURELY JUDGE BETWEEN THEM AND THE CRUCIFIED MESSIAH

We have now thoroughly manifested the difference, which exists between the Old and New Testaments and the Korān, respecting the important matters of Christ's divinity and atonement. With a view therefore to give a profitable conclusion to this chapter, we have judged it expedient to contrast certain precepts of the Son of God with those of Mahommed Mustapha, and shew the great difference between them. But before submitting this matter to the consideration of the reader, it is requisite that he should once more give heed to the admissions of Mahommed with regard to Christ. In the 11th Sura of the Korān, it is thus written,—“The angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear THE WORD PROCEEDING FROM HIMSELF, his name shall be Christ Jesus the son of Mary, honourable in this world and in the world to come, and one of those WHO APPROACH NEAR TO THE PRESENCE OF GOD.” In the same place, it is also written,—“GOD SHALL TEACH HIM IN THE SCRIPTURE, AND WISDOM, AND THE LAW, AND THE GOSPEL, and shall appoint him his apostle to the children of Israel.” Also, in the 14th Sura, it is written,—“Verily Jesus Christ the son of Mary is THE APOSTLE OF GOD, AND HIS WORD, which he conveyed unto Mary, and A SPIRIT PROCEEDING FROM HIM.” After such great admissions as these, it is indispensable THAT THE PRECEPT OF MAHOMMED SHOULD PRESERVE A STRICT CONFORMITY TO THAT OF CHRIST. BUT INSTEAD OF THIS CONFORMITY, IN EVERY IMPORTANT PARTICULAR THE MOST DIFFERENT CONTRARIETY IS FOUND. That this matter may be clearly proven, we shall in the several instances which follow, contrast the precept of Christ with that of Mahommed.

First, be it observed, that with regard to the tie of marriage, the New Testament forbids that any man should be the husband of more than one wife. In the 19th chapter of Matthew, at the 3rd verse, it is thus written,—“And the Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause? And he (Christ) answered and said unto them, Have ye not read, that he which made them at the beginning, MADE THEM MALE AND FEMALE, and said, For this cause shall a man leave father and mother, and shall cleave to HIS WIFE and THEY TWAIN shall be one flesh? Wherefore, they are NO MORE TWAIN, but one flesh. What therefore God hath joined together, let no man put asunder.” Also in the 1st epistle to Timothy, the 3rd chapter, at the 2nd verse, it is written,—“A bishop then must be blameless, THE HUSBAND OF ONE WIFE.” And in the same chapter, at the 12th verse, it is also written,—“Let the deacons BE THE HUSBANDS OF ONE WIFE.” In opposition to this teaching of

the Son of God, we find that the Korān sanctions the taking of four women in marriage. In the ivth Sura of that book, it is written,—“And if ye fear that ye shall not act with equity toward orphans, TAKE IN MARRIAGE OF SUCH WOMEN AS PLEASE YOU, TWO, OR THREE, OR FOUR”

Secondly, with regard to the divorcing of wives, the New Testament expressly forbids the practice, except for the cause of adultery. In the vth chapter of Matthew, at the 31st verse, it is thus written,—“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever SHALL PUT AWAY HIS WIFE, saving for the cause of fornication, CAUSETH HER TO COMMIT ADULTERY: AND WHOSOEVER SHALL MARRY HER THAT IS DIVORCED COMMITTETH ADULTERY.” Also in the xixth chapter, at the 7th verse, it is written,—“They say unto him (viz Christ), Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but FROM THE BEGINNING IT WAS NOT SO. And I say unto you, WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTETH ADULTERY, AND WHOSE MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY.” In opposition to this teaching of the Son of God, we find that the Korān sanctions this practice even to the third time with the same woman. In the iind Sura, it is thus written,—“Ye may DIVORCE YOUR WIVES TWICE, and then either retain them with humanity, or dismiss them with kindness” and in the same place it is added,—“but IF HE DIVORCE HER (A THIRD TIME), she shall not be lawful for him again, until she marry another husband.” But if these passages of the Korān be opposed to the precept of Christ, infinitely more so is the following clause from that particular Sura, which Mahommed on marrying the divorced wife of his adopted son Zied, issued in order to justify that marriage. In the xxxiiird Sura of the Korān, it is written,—“But when Zied had determined the matter concerning her,* WE JOINED HER IN MARRIAGE UNTO THEE, LEST A CRIME SHOULD BE CHARGED ON TRUE BELIEVERS, IN MARRYING THE WIVES OF THEIR ADOPTED SONS, WHEN THEY HAVE DETERMINED THE MATTER CONCERNING THEM, AND THE COMMAND OF GOD IS TO BE PERFORMED. NO CRIME IS TO BE CHARGED ON THE PROPHET, AS TO WHAT GOD HATH ALLOWED HIM.” Should the conduct of Zied and Mahommed in this transaction, be judged according to the above teaching of Christ, it is evident, THAT ZIED, IN DIVORCING HIS UNOFFENDING WIFE, CAUSED HER TO COMMIT ADULTERY: AND THAT MAHOMMED ALSO COMMITTED ADULTERY, BY MARRYING THAT DIVORCED WOMAN. We now ask Mahommedans this question, viz, Can the precept here cited, of Christ and Mahommed, possibly flow from one source? It is evident, that it cannot. Since then, ONE OR THE OTHER IS NECESSARILY UNTRUE, IT IS OF THE

* His innocent wife, whom he, in order to gratify Mahommed, had divorced

LAST IMPORTANCE TO THE ETERNAL WELFARE OF MAHOMMEDANS THAT THEY SHOULD DECIDE, WHICH IS FALSE

Thirdly, with regard to the crime of fornication, the New Testament utterly forbids it—be the pretext what it may In the vth chapter of Ephesians, at the 3rd verse, it is thus written,—“ BUT FORNICATION, AND ALL UNCLEANNESS, OF COVETOUSNESS, LET IT NOT ONCE BE NAMED AMONG YOU, as becometh saints ” Also in the ist Epistle to the Corinthians, the vith chapter, at the 18th verse, it is written,—“ FLEE FORNICATION Every sin that a man doeth is without the body BUT HE THAT COMMITTETH FORNICATION, SINNETH AGAINST HIS OWN BODY ” In opposition to this pure teaching of the Holy Spirit, we find, that the Korān sanctions the followers of Mahommed in the commission of this act with all their female captives At the outset of the xxiiird Sura, it is thus written,—“ Now are the true believers happy who humble themselves in their prayer, and who eschew all vain discourse, and who are doers of alms deeds, and who keep themselves from carnal knowledge of any women except their wives, OR THE CAPTIVES WHICH THEIR RIGHT HANDS POSSESS, FOR AS TO THEM THEY SHALL BE BLAMELESS ”

Fourthly, with regard to the evil passion of revenge, the New Testament expressly forbids its indulgence, and commands the believing people of Christ, that they not only suffer injuries patiently, but pray for their persecutors In the vth chapter of Matthew, at the 43rd verse, it is thus written,—“ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy But I say unto you, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU, that ye may be the children of your Father which is in heaven for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ” Also in the xiiith chapter of Romans, at the 19th verse, it is written,—“ DEARLY BELOVED, AVENGE NOT YOURSELVES, but rather give place unto wrath for it is written, Vengeance is mine, I will repay, saith the Lord Therefore IF THINE ENEMY HUNGER, FEED HIM, IF HE THIRST, GIVE HIM DRINK for in so doing thou shalt heap coals of fire on his head Be not overcome of evil, BUT OVERCOME EVIL WITH GOOD ” In opposition to these merciful commands of Christ, we find, that the Korān holds lawful the taking of revenge In the xxiind Sura, it is thus written,—“ PERMISSION IS GRANTED UNTO THOSE WHO TAKE ARMS AGAINST THE UNBELIEVERS, FOR THEY HAVE BEEN UNJUSTLY PERSECUTED BY THEM (and God is certainly able to assist them), who have been turned out of their habitations injuriously, for no other reason than because they say, Our Lord is God ” In the same Sura, it is also written, “ WHOSOEVER SHALL TAKE A VENGEANCE EQUAL TO THE INJURY WHICH HATH BEEN DONE HIM, AND SHALL AFTERWARDS BE UNJUSTLY TREATED, VERILY GOD WILL ASSIST HIM for God is merciful, and ready to forgive ”

Fifthly, with regard to the treatment of those who turn away from the truth of God, the New Testament strictly forbids violence, and commands teaching, with much meekness, and patience. In the xth chapter of Matthew, at the 16th verse, it is thus written,—“Behold, I send you forth as sheep in the midst of wolves be ye therefore wise as serpents, and HARMLESS AS DOVES ” Also in the 11th Epistle to Timothy, the 11th chapter, at the 24th verse, it is written,—“ THE SERVANT OF THE LORD, MUST NOT STRIVE , BUT BE GENTLE UNTO ALL MEN, APT TO TEACH, PATIENT, IN MEEKNESS INSTRUCTING THOSE THAT OPPOSE THEMSELVES, IF GOD PURSUETH WILL GIVE THEM REPENTANCE TO THE ACKNOWLEDGING OF THE TRUTH, THAT THEY MAY RECOVER THEMSELVES OUT OF THE SNARE OF THE DEVIL, WHO ARE TAKEN CAPTIVE BY HIM AT HIS WILL ” Such the merciful command of Christ, concerning those who turn from the gospel but the command of Mahommed with respect to those who despise the claims of the Korān is, to wage war and utterly destroy. In the 11th Sura of the Korān, it is thus written,—“ LET THEM THEREFORE FIGHT FOR THE RELIGION OF GOD, who part with this present life in exchange for that which is to come, FOR WHOEVER FIGHTETH FOR THE RELIGION OF GOD, WHETHER HE BE SLAIN, OR BE VICTORIOUS, WE WILL SURFLY GIVE HIM A GREAT REWARD AND WHAT AILS YOU, THAT YE FIGHT NOT FOR GOD’S TRUE RELIGION, AND IN DEFENCE OF THE WEAK AMONG MEN, WOMEN, AND CHILDREN, who say, O Lord, bring us forth from this city, whose inhabitants are wicked , grant us from before thee a protector, and a defender. They who believe fight for the religion of God, but they who believe not fight for the religion of Taghut. FIGHT THEREFORE AGAINST THE FRIENDS OF SATAN, for the stratagem of Satan is weak ” Also in the 11th Sura, it is written,—“ O PROPHET, STIR UP THE FAITHFUL TO WAR ” And again in the 11th Sura, it is also written,—“ O PROPHET, WAGE WAR WITH THE UNBELIEVERS AND HYPOCRITES, AND BE SEVERE UNTO THEM ” In many other parts of the Korān, the same ruthless command is published, and established as a divine ordinance.

Sixthly, with regard to those who believe the divinity of Christ, and by faith in his atonement are justified from sin, the New Testament shews, that they are constituted the adopted children of God, and in the world to come, are everlastingly exalted in his presence with the dignity of kings and priests. In the xvith chapter of John, at the 27th verse, it is written,—“ FOR THE FATHER HIMSELF LOVETH YOU, BECAUSE YE HAVE LOVED ME, AND HAVE BELIEVED THAT I CAME OUT FROM GOD. I came forth from the Father, and am come into the world again, I leave the world, and go to the Father ” Also in the 11th chapter of Galatians, at the 26th verse, it is written,—“ For ye are all THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS ” Again in the 1st chapter of the Book of Revelation, at the 4th verse, it is thus written,—“ Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ,

who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth Unto him that loved us, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER, to him be glory and dominion for ever and ever Amen' In direct opposition to these gracious utterances of the Holy Ghost, we find Mahommed loudly cursing the believing people of Christ, and branding them as infidels In the vth Sura of the Korān, it is thus written,—“THEY ARE SURELY INFIDELS, WHO SAY, VERILY GOD IS CHRIST THE SON OF MARY, since Christ said, O children of Israel, serve God, my Lord and your Lord” Also in the same Sura, it is written,—“THEY ARE INFIDELS, WHO SAY, VERILY GOD IS CHRIST THE SON OF MARY Say unto them, And who could obtain anything from God to the contrary, if he pleased to destroy Christ the son of Mary, and his Mother, and all who are on the earth’

Seventhly, with regard to the means which have been ordained for the justification of sinners, the New Testament teaches, that only those who with their whole heart believe on the Son, can receive pardon of sin, and be accounted just with God In the iii^d chapter of John, at the 36th verse, it is thus written,—“HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE and he that believeth not the Son shall not see life, but the wrath of God abideth on him” Also in the xvith chapter of Mark, at the 15th verse,—“And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature HE THAT BELIEVETH, AND IS BAPTIZED, SHALL BE SAVED but he that believeth not shall be damned” In the ivth chapter of the Book of Acts, it is also written,—“NEITHER IS THERE SALVATION IN ANY OTHER FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MAY BE SAVED” In opposition to all these solemn statements regarding the appointed way of salvation, Mahommed openly proclaims, that the salvation of man has no connexion whatever with the atonement of Christ, but is by faith in himself alone In the iii^d Sura of the Korān, it is written as follows,—“Say, If ye love God, FOLLOW ME THEN GOD SHALL LOVE YOU, AND FORGIVE YOU YOUR SINS, for God is gracious and merciful Say, Obey God, AND HIS APOSTLE, BUT IF YE GO BACK, VERILY GOD LOVETH NOT UNBELIEVERS’ A multitude of passages to the same effect, are to be found upon the pages of the Korān

Eighthly, with regard to the cutting off of the gift of prophecy, the New Testament very clearly shews, that the revelations of God having been perfected by the Book of the Apocalypse, a fearful curse should rest upon the person, who at any future period should presumptuously add to the Holy Scriptures In the xxi^d chapter of the Book of Revelation, at the 18th verse, it is thus written,—“For I testify unto every man that heareth the words of the prophecy of this book, IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK

and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book " In direct opposition to these declarations, we find, that Mahommed endeavours to add the book of the Korān to the Holy Scriptures nay! swears a false oath concerning that book, and says, that it is a genuine revelation from God In the lvith Sura of the Korān, it is thus written,—“Moreover, I swear by the setting of the stars (and it is surely a great oath, if ye knew it,) that this is the excellent Korān, the original whereof is written in the preserved book none shall touch the same, except those who are clean IT IS A REVELATION FROM THE LORD OF ALL CREATURES ” Also in the lxith Sura, it is written,—“ I swear by that which ye see, and that which ye see not, that this is the discourse of an honourable apostle, and not the discourse of a poet how little do ye believe! Neither is it the discourse of a soothsayer how little are ye admonished! IF IS A REVELATION FROM THE LORD OF ALL CREATURES ”

Ninthly, with regard to the beatitude which the redeemed people of God obtain in heaven, the New Testament makes manifest that it is not carnal but spiritual for which reason, they neither marry nor are given in marriage, in the kingdom of God In the xxith chapter of Matthew, at the 29th verse, it is thus written,—“ Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God For IN THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, but are as the angels of God in heaven ” In opposition to this trustworthy testimony, Mahommed promises the followers of the Korān, not one marriage only in heaven, but a multitude of marriages In the iiith Sura of the Korān, it is thus written,—“ Say, Shall I declare unto you better things than this? For those who are devout, are prepared with their Lord gardens through which rivers flow, therein shall they continue for ever, and THEY SHALL ENJOY WIVES FREE FROM IMPURITY, and the favour of God ” Also in the xlith Sura, it is written,—“ But the pious shall be lodged in a place of security, among gardens and fountains they shall be clothed in fine silk and satin, and they shall sit facing one another Thus shall it be and WE WILL ESPOUSE THEM TO FAIR DAMSELS, HAVING LARGE BLACK EYES ” Again in the lvith Sura, it is thus written,—“ Verily we have created the damsels of paradise by a peculiar creation and WE HAVE MADE THEM VIRGINS, BELOVED OF THEIR HUSBANDS, OF EQUAL AGE WITH THEM, FOR THE DELIGHT OF THE COMPANIONS OF THE RIGHT HAND ”

Tenthly, with regard to those persons who should lay claim to the gift of prophecy subsequently to the time of Christ, the New Testament declares, that they are all false prophets hence Christians are commanded neither to hear their words, nor follow them In the xxivth chapter of Matthew, at the 23rd verse, it is written,

—"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not FOR THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect BEHOLD, I HAVE TOLD YOU BEFORE Wherefore, if they shall say unto you, Behold, he is in the desert, GO NOT FORTH behold, he is in the secret chambers, BELIEVE IT NOT " In defiance of this special warning of the Son of God, Mahommed with the greatest presumption affirms, that Christ actually prophecied concerning his coming and apostleship. In the lxith Sura of the Korān, it is thus written,—“ And when Jesus the son of Mary said, O children of Israel, verily I am an apostle of God sent unto you, confirming the law which was delivered before me, and BRINGING GOOD TIDINGS OF AN APOSTLE WHO SHALL COME AFTER ME, WHOSE NAME SHALL BE AHMED ”

Having shewn the extent to which the teaching of Mahommed is opposed to the teaching of Christ, it is indispensable before closing this portion of our evidence, to lay one more extract of the Korān before the reader. It is so utterly repugnant to the purity of the religion of Christ, that Mahomedans themselves must perceive, that it was a clean impossibility that Christ should prophecy concerning the writer of it, and proclaim him a prophet of God. In the xxxiiird Sura of the Korān, it is thus written,—“ O prophet, WE HAVE ALLOWED THEE THY WIVES unto whom thou hast given their dower, AND ALSO THY SLAVES which thy right hand possesseth, *of the booty* which God has granted thee AND THE DAUGHTERS OF THY UNCLE, AND THE DAUGHTERS OF THY AUNTS, both ON THY FATHER'S SIDE, AND ON THY MOTHER'S SIDE, who have fled with thee from Mecca, and ANY OTHER BELIEVING WOMAN, if she give herself unto the prophet, in case the prophet desireth to take her to wife THIS IS A PECULIAR PRIVILEGE GRANTED UNTO THEE ABOVE THE REST OF TRUE BELIEVERS We know what we have ordained them concerning THEIR WIVES, and THE SLAVES which their right hands possess—LEST IT SHOULD BE DEEMED A CRIME IN THINE, TO MAKE USE OF THE PRIVILEGE GRANTED THEE, for God is gracious and merciful ” Had there been nothing more against the prophet of the Arabs, than this unclean passage, it would most decisively prove, that there can be no affinity between his religion and the religion of Jesus Christ and that the claim advanced in the lxith Sura of the Korān, viz, THAT CHRIST PROPHECIED CONCERNING HIM UNDER THE NAME OF AHMED, IS AN UNADULTERATED FAISEHOOD. Any person acquainted with the pure religion of the Son of God, on reading the above passage must instantly apprehend, that in it, Mahommed Mustapha not only EXHIBITS HIMSELF AS A PATTERN OF LUST, BUT PROVES HIMSELF TO BE A PRESUMPTUOUS SLANDERER OF THE HOLINESS AND RIGHTEOUSNESS OF GOD

In conclusion, the attentive reader who will take the trouble thoroughly to investigate the prophecies and facts recorded in this

chapter, will certainly understand, that even as day differs from night, so do the doctrines of the Old and New Testaments differ from the ordinances of the Korān. It is clear then, that these two classes of books were not promulgated from one source—moreover, it is self evident, that both cannot profit for the salvation of the soul. If, according to the shewing of the Old and New Testaments, the justice of God demanded AN HONOURABLE ATONEMENT TO THE LAW, IN ORDER TO THE SALVATION OF MAN, then, it is certain, that the whole mass of the Mahommedans are going down to damnation—because, THEY DESPISE THE ONLY ATONEMENT WHICH IN THE CASE IN QUESTION, HAS BEEN PROVIDED BY GOD. Contrariwise, if it be true that man can be saved without AN ATONEMENT FOR SIN, then the result is, that the Books of Moses, the Zuhoor, the Books of the Prophets, and the New Testament, are all false. It is of the last importance to Mahommedans—as responsible parties who must shortly render account to God—that they should thoroughly investigate this matter, and come to a righteous judgment concerning it. Wherefore, reverting once more to the original question proposed at the outset of this Treatise, we ask with all earnestness,—
WHICH OF THE TWO CLASSES OF BOOKS BEFORE US, IS THE ONLY, AND WHICH THE INFALLIBLE GUIDE OF GOD IN THE MOMENTOUS MATTER OF SALVATION?

In placing this question a second time before the reader, we would with all kindness remind him, that it is no trifling matter which is here submitted to his consideration. For it is self evident, that Books which stand in direct antagonism to each other, cannot *all* be from God—and it is certain, that all creatures who trust not in the truth of God, are going down to ruin. For this reason we press upon Mahommedans the fact, that it is of the utmost importance that they should compare those Books which reveal the atonement* of the Son of God, with that Book which denies it, and judge righteously between them. For it is written, that the day is rapidly approaching, in which the Lord God shall judge the inhabitants of the earth, according to his own inspired Word.

* In investigating the question of Atonement every Inquirer should remember, that there is considerable difference between making an atonement and paying a debt. In the discharge of a debt it is indispensable that a sum of money be tendered corresponding to the original amount of the debt. But atonement is made by yielding up something of equal or superior value to the thing that is justly due. For example should any person on behalf of another who has become a debtor in the sum of a hundred rupees, make over to the creditor (with his consent) a piece of land of the value of three hundred rupees, he makes an atonement for that debtor. So in the matter of salvation the death of Christ has been accepted instead of the destruction of the whole human race—because, thereby the majesty of the law as a law immutable and inviolable, is not merely established, but infinitely exalted and glorified.

CHAPTER VI

THE SEVERAL DOCTRINES WHICH IN THE MOMENTOUS MATTER OF SALVATION GOD HAS REVEALED FOR THE GUIDANCE OF MAN, STATED, AND PROVED

WE have now with all faithfulness set before our Mahomedan brethren, the prophecies of the Old and New Testaments relative to the salvation of the Son of God. With regard to the contents of those prophecies it may very justly be said, that the sect of the Mahommedans has hitherto lived in profound ignorance of them. Moreover, the ignorance of that sect is so general that perhaps no individual could be found among them, who has been aware that such truths were in the world. Notwithstanding that the prophecies here submitted, and a multitude of others which for lack of space we have not been able to insert have stood for hundreds, ay! thousands of years upon the pages of the Ancient Scriptures, yet Mahommedans have never vouchsafed them the slightest attention. The vain imagination by means of which Mahommed Mustapha deceived their forefathers, to wit, that only believers in the Korān are accepted in the sight of God, has begotten in the whole Mahomedan sect such an utter contempt for the Old and New Testaments, that although they acknowledge the divine inspiration of those Books they think that their contents are altogether unworthy of their consideration. This folly and pride of the Mahommedans, serve the interests of none save the devil, who from the time of the Heigra, has dragged countless multitudes of souls down to hell by its means as Jesus Christ himself has vouched, —“ I said therefore unto you, that ye shall die in your sins. FOR IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS ” By the book Sulāṣut Tāl Kutūb, the veil has at length been lifted from the eyes of Mahommedans. Hereafter, he who in spite of the prophecies so carefully unfolded in this book, shall persist in despising the Son of God will have this guilt in excess of his fathers, that notwithstanding the most trustworthy and reasonable evidence, he has turned from the glad tidings of God's original salvation, and chosen error and the cozenage of man.

In the preceding chapter, we have upon reliable testimony which Mahommed Mustapha himself has admitted, proven the divinity, humanity, death, and atonement of the Son of God. And now, in connexion with the Atonement it is necessary, that we lay before our Mahomedan readers those doctrines of salvation which have been revealed in the inspired Word. In unfolding these doctrines, we shall be as concise and clear as the nature of the case shall

admit they are arranged in their natural order under the seven following heads

- I THE TRINITY OF GOD* —viz, *Jehovah is a Triune Existence*
- II THE ORIGINAL SIN OF ADAM —and its carnal and pestilent effects upon the souls of Adam's posterity
- III THE HELPLESSNESS OF ADAM'S POSTERITY —viz, *the impossibility that the children of Adam should either make atonement for their sins, or purify their hearts from the love and practice of iniquity*
- IV THE ATONEMENT OF CHRIST —that the law being preserved from dishonour, the children of Adam might obtain deliverance from its sentence
- V THE NEW BIRTH —viz, *the renewing of the souls of the children of Adam by the power of the Holy Ghost, that they may repent, and exercise faith in Christ*
- VI THE BLESSINGS OF FAITH IN CHRIST —viz, *to be accounted just, instead of guilty, before God and to be sanctified by the Holy Ghost, from the love and practice of sin*
- VII THE DIVINE IPEDESTINATION REGARDING THE CHURCH —to wit, *that it should be the spiritual army of Christ on earth, but everlastingly exalted to the dignity of his bride in the kingdom of heaven*

- I *The Trinity of God* —viz, *Jehovah is a Triune Existence*

This fundamental doctrine of the Old and New Testaments, shews, that God is a Spirit, infinite, eternal, invisible, omnipotent, omniscient, omnipresent. Hence there is one only true God, and none beside. But the Holy Scriptures also shew, that in the Divine Essence there exist three glorious Persons, THE FATHER, THE SON, AND THE HOLY GHOST, and these Three, being of the same Essence, are actually ONE. Therefore, there are not three Gods, but one God. Moreover, Trinity in Unity, and Unity in Trinity, has been the mode of Jehovah's existence from all eternity. The Divine Being therefore, never was a Unity apart from Trinity, nor a Trinity apart from Unity, but, always, A TRIUNE EXISTENCE †. For which reason, the eternal Godhead has with the utmost propriety been designated by Christians, THE TRIUNE JEHOVAH ‡.

* E. R. This expression, 'The Trinity' though perfectly familiar to ears that have been educated in the true knowledge of God is apt, if used alone, to prove very embarrassing to the Mahommedans of Hindostan the Arabic word, "*Tuslees*" (literally a thing which divides into three) the only word corresponding to it, being at the present time very little known among them. We have therefore judged it necessary in order to secure an easier understanding of this subject, to enlarge our statement of the doctrine of the Trinity, by adding the words—of God the Trinity of God better still perhaps would have been,—the Trinity of the Godhead.

† † E. R. The Hindostanee language possesses no words by which to set forth the expressions, "*Triune Existence*," "*Triune Jehovah*," in a manner be-

This mystery of the Almighty's existence, neither the Old Testament nor the New vouchsafes to explain, for it is evident, that it is beyond the range of the creature's comprehension moreover, for the insignificant creature to intermeddle with such a subject, is in the highest degree reprehensible Hence, Christians never arrogate to themselves ability to unfold this secret, nor venture a presumptuous breath concerning it All they know, and can say on the subject is, that God has revealed it in his Word therefore, of necessity, it must be true Should any Mahommedan imagine, that because of the Christian's inability distinctly to open up this mystery, he has the advantage over him, let him know, that if he will for a moment reflect on the *self existence* of Jehovah, he will find himself involved in precisely the same dilemma If the Christian is altogether unequal to explain the mystery of the Trinity, so also is the Mahommedan wholly powerless to unfold that of the Self Existence In short, man knows nothing concerning the secret of his own insignificant being How then should he be able to comprehend the mystery of the stupendous being of God? He cannot explain how the bodily life, the animal soul, and the reasoning spirit, are blended, and sympathize together, in his own person, and How should he be able to unfold the mystery of the infinite being of Jehovah? Let every Mahommedan therefore know, that in the case in question, he has no advantage whatever over the Christian for just as the Christian is unable to explain the mystery of the Trinity, so also is the Mahommedan powerless to unfold the secret of the Self Existence In both these cases therefore, the utmost that can be said is this, THAT HAVING BEEN REVEALED BY GOD, OF NECESSITY THEY MUST BE TRUE

But while the abovementioned mystery is incapable of explanation by man, it is not incapable of proof Should the Mahommedan reader demand its proof, we answer with perfect confidence, that every prophecy submitted in the foregoing chapter is an irrefutable proof of it For these prophecies shew, that the Father by sending forth his Son to the work of atonement, is the author of salvation and that the Son, through his incarnation, sacrifice, and atonement, has become the finisher of salvation Besides this, the Holy Scriptures in a number of passages reveal, that the Holy Ghost is not only the upholder of the universe, and giver of life

fitting the dignity of this subject Written in pure Hindee the word Trine would have all the uncouthness which we apprehend in the English expression, Three One an uncouthness which in treating so august a subject as the nature of God, it is most desirable to avoid In the present instance we have been constrained to have recourse to semi Arabic phraseology, writing the former expression, '*Wāwood-ī sulāsut tūl āhud*' and the latter '*Yūd ī sulāsut tūl āhud*' In languages which lack befitting terms by which to express the ideas contained in the words Trinity Trine &c it is a question for translators, Whether it would not be best to retain those words?—supplying a foot note explanatory of their meaning that such languages might ultimately be enriched by their incorporation

to the creature, but the searcher of the mystery of the Godhead whose attributes—are the attributes of God In the 1st Epistle to the Corinthians, the 11th chapter, at the 10th verse, it is written,—“for the Spirit SEARCHETH all things, yea, THE DEEP THINGS OF GOD For what man knoweth the things of a man, save the spirit of man which is in him ? even so THE THINGS OF GOD KNOWETH NO MAN, BUT THE SPIRIT OF GOD ” Should further evidence be demanded, we have it in every form of language in the New Testament but we shall here content ourselves with three examples In the xiiird chapter of Matthew, at the 18th verse, it is written,—“ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth Go ye therefore, and teach all nations, baptizing them in THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST ” And in the 1st Epistle to the Corinthians, the xiiith chapter, at the 14th verse, it is also written,—“ THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, be with you all Amen ’ And again in the 1st Epistle by John, the vth chapter, at the 7th verse,—“ FOR THERE ARE THREE THAT BEAR RECORD IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST AND THESE THREE ARE ONE ”

11 *The Original Sin of Adam —and its carnal and pestilential effects upon the souls of Adam's posterity*

This important doctrine of the Old and New Testaments shews, that the first man, Adam, having in defiance of the commandment of his Creator eaten of the forbidden fruit, INVOLVED HIMSELF—in A STATE OF MORAL CORRUPTION—in THE CALAMITY OF CORRUPT DEATH—AND IN THE AWARD OF THE LAW, OR, DOOM TO THE ETERNAL PAINS OF HELL First,—with reference to the moral corruption of the great fore father of mankind, let the Mahomedan reader observe, that immediately upon sinning, Adam not only lost the image of God, viz, that original purity and righteousness in which he had been created, but fell under the temptation and guile of the devil, and became unclean in every imagination and desire of his heart In consequence of this loss of his original purity, he was thence forth unable to find pleasure in nearness to the God of holiness For HIS SENSUAL AND CORRUPT SOUL, NAUSEATING THE HOLINESS OF GOD, HAD BECOME UTTERLY INCAPABLE OF WORSHIPPING HIM IN SINCERITY, AND CREATING TO HIM IN LOVE IN PLAIN WORDS, ADAM, BY TRANSGRESSION, HAD BECOME A LOVER OF SIN, AND A HATER OF THE GOD OF PURITY by which is meant, that his polluted heart, having become filled with sensual desires and the love of sin, CONTINUED IN DEFIANCE OF THE COMMANDMENT OF THE CREATOR, OBSTINATELY TO PROSECUTE ITS OWN PROPENSITIES Thus it came to pass, that man, instead of being meek, humble, holy, and obedient, became arrogant, boastful, unclean, and rebellious In the vith chapter of the Book of Genesis, at the 5th verse, it is thus written,—“ And God saw that the wickedness of man was great in the earth, AND THAT EVERY IMAGINATION

OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY " Also, in the 111th Psalm of the Zuboor, at the 2nd verse, it is written,— " God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God EVERY ONE OF THEM IS GONE BACK, THEY ARE ALTOGETHER BECOME FILTHY THERE IS NONE THAT DOETH GOOD, NO, NOT ONE " Secondly, with regard to the involvement of the great forefather of mankind in the calamity of corporal death, let the Mahomedan reader mark, that before Adam transgressed, he stood possessed of an immortal frame and would, had he continued in a state of innocence, have lived for ever and ever But immediately upon sinning, corrupt humours entered into his immortal body, bringing disease, pain, and death, together with the destruction of the body in the grave In the 11th chapter of the Book of Genesis, at the 17th verse, it is thus written,— " And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken for dust thou art, and unto dust shalt thou return " Thirdly, with regard to the great forefather of mankind's involvement according to the law in the sentence of perdition, let the reader remember, that the penalty was added to the law, that the law should be preserved from violation and dishonour at the hand of the creature That penalty is, that every breaker of the law, be everlastingly cut off in hell As long therefore as Adam continued obedient, his soul was free from this sentence, but when through disobedience he violated the law, he rendered himself obnoxious to its penalty, and proved himself worthy of eternal death As written in the xviiith chapter of the Book of Ezekiel, at the 4th verse,— " Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine THE SOUL THAT SINNETH, IT SHALL DIE " In the vith chapter of Romans, at the 23rd verse, it is also written,— " THE WAGES OF SIN IS DEATH " The above three judgments then, which came upon Adam contemporaneously with his transgression in paradise, are all comprehended in the original warning of God recorded in the 11th chapter of the Book of Genesis at the 17th verse, viz, — " But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die "

Such, the original sin of Adam, and such as described above, its pestilential effects upon his body and soul But there is another head of this subject, upon which it is of the last importance to the Mahomedan reader to reflect seeing, that it has a special relation to himself It is, that the Scriptures do with the utmost clearness shew, that JUST AS THE CHILDREN OF ADAM'S GREAT FORE

FATHER BECAME INVOLVED IN RUIN BY THE ORIGINAL SIN, EVEN SO THEY ALSO ARE ENTANGLED IN THE SAME CALAMITY That is to say,—By reason of being the offspring of the original transgressor, the original disobedience *has been imputed* to them also moreover, springing from the said corrupt root, they possess the same uncleanness of heart, are subject to the same corporal death, and are in accordance with the sentence of the law, liable to the same calamity of hell With regard to this *imputing* of the original sin to all the offspring of Adam, it is in the vth chapter of Romans, at the 18th verse, thus written,—“Therefore, AS BY THE OFFENCE OF ONE JUDGMENT CAME UPON ALL MEN TO CONDEMNATION, even so by the righteousness of one the free gift came upon all men unto justification of life For AS BY ONE MAN S DISOBEDIENCE MANY WERE MADE SINNERS, so by the obedience of one shall many be made righteous ”* Se-

* E R This doctrine is unquestionably the most trying of all the truths of Inspiration and that in which the human mind most strenuously objects The reason is that the children of Adam have no personal consciousness of having been implicated in Adam's sin hence feel it unutterably hard that they should be made both to bear the imputation of that sin and suffer its fatal consequences Despite this feeling however it is a fact that as far as the original transgression is concerned there is an actual and vital complicity between the offspring of Adam and their great progenitor The proof is as follows

First —on the creation of man God for the beneficent purpose of procreation saw fit to *endow the primordial Humanity with the property of endless expansion* Of this fact we are perfectly cognizant through the testimony of our senses For we see that the general (though not invariable) result of the marriage union is increase inasmuch that individuals expand into families families into tribes and tribes into nations It is evident therefore, that in ascending the wide spread and mighty river of human existence we must at length arrive at the fountain head or in plain words must eventually come in contact with the First Man—the great instrumental cause of all Mark then that *we ourselves* though without personal consciousness of having been implicated in Adam's sin are nevertheless personally conscious of having derived our material and moral being from our own parents, as they did from theirs for without those parents neither our material nor moral part would ever have existed It is certain therefore *that we are nothing more than an extension of the original matter and mind (i e manhood) of the first Man* whose name has by inspiration of God, been handed down to us as—Adam Here then at least is *unity* with Adam—actual, vital and indissoluble

Secondly —that we are not as the popular theory would arrogate *born in a state of innocence* is proven from the fact that our material and moral being is an emanation from Adam not *prior* to that individual's sin and involvement in sin's consequences—but *after* Therefore we are not an extension of the material and moral being of the innocent holy and uncondemned Adam but of the guilty corrupt and sin accursed Which reduced to simple language, is neither more nor less than this *viz —we are true and genuine parts of the very Manhood that sinned against God in paradise* This terrible fact abides the same, whether we know it or know it not And forasmuch as by nature we are ignorant of it a merciful God in order to awaken us to a sense of our danger, and need of a Saviour, makes known in the Holy Scriptures, that He imputes the original sin to us just as much as if our own hand had actually wrought it and that His most righteous condemnation is upon us, in conse-

condly, with regard to the corrupt moral condition of the children of Adam, the Mahomedan reader will be pleased to observe, that David in the lith Psalm of the Zuboor, at the 5th verse, declares the state of his own being thus,—“Behold, I WAS SHAPEN IN INIQUITY, AND IN SIN DID MY MOTHER CONCEIVE ME” And in the lxivth chapter of Isaiah, at the 6th verse it is written,—“BUT WE ARE ALL AS AN UNCLEAN THING, AND ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS, AND WE ALL DO IADIE AS A LEAF, AND OUR INIQUITIES AS THE WIND, HAVE TAKEN US AWAY” Also, in the xviith chapter of the Book of Jeremiah, at the 9th verse, it is thus written,—“THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED—who can know it?” And in the lvith Psalm of the Zuboor, at the 3d verse, it is also written,—“THE WICKED ARE ESTRANGED FROM THE WOMB, THEY GO ASTRAY AS SOON AS THEY BIRTH, SINKING LIES THEIR POISON IS AS THE POISON OF A SERPENT THEY ARE LIKE THE DEAF ADDER THAT STOLPETH HITHER, WHICH WILL NOT HEARKEN TO THE VOICE OF CHARMERS, CHARMING UNWISLY SO WISELY From the above infallible testimony therefore, it is to be laid down concerning the condition of the children of Adam, as follows, viz —THEY ARE ALL COUNTED WITH ADAM IN THE ORIGINAL TRANSGRESSION, ALL POSSESS THE SAME UNCLEANNESS OF HEART ARE SUBJECT TO THE SAME DISEASE, PAIN, AND DEATH, AND AFTER DEATH ARE IN ACCORDANCE WITH THE SENTENCE OF THE LAW, LIABLE TO THE SAME TORMENTS OF HELL Such, the doctrine of Adam’s original disobedience, as unfolded for the instruction and guidance of a curse blighted world,* in the Holy Scriptures

- iii *The helplessness of Adam’s posterity — viz, the impossibility that the children of Adam should either make atonement for their sins, or purify their hearts from the love and practice of iniquity*

With regard to the first part of this important doctrine, viz, the impossibility that the children of Adam should make atonement for their sin, the Holy Scriptures shew, that the offspring of Adam are not only unable to render God an atonement for sin, but that the

quence of it Hence every intelligent mind that examines into this matter by the proper clue cannot fail to be convinced that in the very nature of things it is a pure impossibility that the doctrine under consideration should be otherwise than it is And for actual proof that the case of man is in strict accordance with the representation of the Holy Scriptures the attention of the Inquirer is directed to the fact that all children are constitutionally corrupt and guilty of moral turpitude from their earliest years are equally subject as their parents to disease pain sorrow and death and but for the mercy of God in the Son’s atonement must in accordance with the sentence of the law, descend into everlasting torments Moreover experience shews that this fatality and its effects are not peculiar to any single nation sect nor religion but are co extensive with our humanity and inevitable in the case of every individual that bears the nature and image of Adam (See v Rom 12 to 21 *passim*)

* All creatures having fallen under the righteous sentence of the law, are virtually accursed

very attempt is an absurdity. For the children of Adam being radically unclean, even their best works are more or less polluted in the pure sight of God, and actually deserve punishment. In the xivth chapter of the Book of Job, at the 4th verse, it is written,—“WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN? NOT ONE.” Also in the passage already submitted from the lxixth chapter of Isaiah, it is written,—“We are all as an unclean thing, AND ALL OUR RIGHTEOUSNESSES ARE AS filthy rags.” But even if man *had* power to do holy works in the sight of God, those works could make no atonement to the law for the dishonour cast upon it by disobedience for it is written,—“Cursed is every one that continueth not in all things which are written in the book of the law, to do them.” Therefore, when a man for dishonouring the law has become accursed according to the law’s sentence, it is evident, that his good works cannot be an atonement for the sin of his soul, that he should be accounted just with God. The business of the Just Judge then, is not that he should excuse the prisoner because of his good works, but that he should carry into execution that vengeance which the holy law decrees against its violators. For instance, in the xviiith chapter of the Book of Genesis, at the 25th verse, it is written,—“SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?” and in the xiiith chapter of Romans, at the 19th verse, it is also written,—“Vengeance is mine, I WILL REPAY, SAITH THE LORD.” Secondly, with reference to the latter part of this important doctrine, viz, the impossibility that the children of Adam should purify their hearts from the love and practice of evil, the Holy Scriptures most clearly shew, that nothing short of the power of God suffices for the inward purification of sinners. With regard to this matter, let the Mahomedan reader with the nicest discrimination observe, that it is not merely man’s outward conduct that is greatly wrong, and needs to be reformed, but that the fountain from which all his thoughts, imaginations, and desires flow, is bad. In short, IT IS HIS IMMORTAL SOUL ITSELF THAT IS POLLUTED, UNHOLY, AND VILE, and to restore that, is wholly beyond the power of man. For man, has not the least power to alter his outward form. How then should he be able to change his inward state? He cannot even make one hair of his head black or white, and how should he separate his unclean heart from its original carnality, and make it pure? In the xiiith chapter of the Book of Jeremiah, at the 23rd verse, it is written,—“Can the Ethiopian change his skin, or the leopard his spots? THEN MAY YE ALSO DO GOOD, THAT ARE ACCUSTOMED TO DO EVIL.” If then, as is here shewn, the children of Adam are unable to make atonement for their sin, and have no power to purify their souls from their original uncleanness, it is evident, that IN THE MATTER OF SALVATION THEY ARE ALTOGETHER HELPLESS AND IMPOTENT. Hence, ATONEMENT FOR SIN, AND THE BLESSING OF HEART-SANCTIFICATION, MUST NECESSARILY BE BY THE FREE GRACE AND FAVOUR OF GOD or in default, the whole human race must perish.

- 14 *The Atonement of Christ —that the law being preserved from dishonour, the children of Adam might obtain deliverance from its sentence*

With regard to this great doctrine, the Holy Scriptures declare, that the Lord God with a view exceedingly to glorify his mercy and love, chose the salvation of man by the way of an honourable atonement. In order to understand this matter aright, it must be remembered, that the holiness of God was that particular attribute, by reason of which the law and its penalty had been instituted. If the law therefore, should receive dishonour through the disobedience of mankind, it was indispensable that the justice of God should carry the fearful sentence into execution. For this reason, the whole human race had as it were become dead men before the immutable justice of God by which is meant, that the children of Adam are unclean from the womb, and do all from their infancy violate the law continually, hence not merely on account of their involvement in the original transgression, but for actual violation of the law besides, they are worthy of divine wrath. Had God not succoured them in this condition, every man would in accordance with the sentence of the law have gone down to everlasting destruction. In opening up the foregoing doctrine, we have clearly proved, that there was no remedy for this calamity, at the hand of the creature. Every person of ordinary capacity then will perceive, that in this exigency God was fice either to remain passive, or interpose for the salvation of the guilty. Should he remain passive, all creatures must inevitably perish. contrariwise, should he interpose, his interposition must not merely be in an arbitrary way, but in accordance with the strictest rule of equity. Between these two alternatives the choice lay with God and praise and thanks be to him, He determined to take advantage of this opportunity, in order to glorify his mercy and love. But, in enquiring into the justice of God in the fourth chapter of this Work, it has been shewn, that if God *should* interpose in order to avert the penalty of the law, it was indispensable that he should secure the three following requisites first, that the law should be preserved from dishonour, secondly, that God should not be made a liar, and thirdly, that sinners should not be encouraged. How then was it possible to secure these three results, and deliver sinners from the penalty of the law? Difficult though this problem was, God by the strength of his wisdom devised a plan for its solution. That plan, we have already unfolded in our fourth chapter. It was there shewn, THAT BY THE INCARNATION OF THE SON OF GOD, AND HIS PERSONAL SACRIFICE FOR THE SIN OF THE WORLD THE ABOVE THREE INDISPENSABLE REQUISITES ARE SECURED. For this reason, God appointed his only begotten Son to the work of redemption, and the only begotten Son of God voluntarily became a sacrifice for sin, and perfected the work of atonement by his death. Since then, by the atonement of Christ, the law is preserved from dishonour, God

from being made a liar, and sinners from finding encouragement, it is evident, that CHRIST CAN WITH THE STRICTEST JUSTICE DELIVER HIS BELIEVING PEOPLE FROM THE SENTENCE OF THE LAW, AND GRANT THEM FAVOUR AND GRACE WITHOUT MEASURE. In the lxxviiith Psalm of the Zuber, at the 18th verse, it is written with reference to this matter,—“THOU HAST ASCENDED ON HIGH, THOU HAST LID CAPTIVITY CAPTIVE THOU HAST RECEIVED GIFTS FOR MEN, YEA, FOR THE REBELLIOUS ALSO, THAT THE LORD GOD MIGHT DWELL AMONG THEM”

v *The New Birth —viz the renewing of the souls of the children of Adam by the power of the Holy Ghost, that they may repent, and exercise faith in Christ*

With regard to this peculiar doctrine, the Holy Scriptures with great clearness shew, that without that new birth which is by the power of God, it is impossible that the soul of man should enter into the kingdom of heaven. The reason is obvious the reader is requested with the greatest attention to regard it. Mark then, that although God by the atonement of his Son has provided a free salvation, yet the heart of man being altogether selfish, sensual, and polluted, is destitute of desire for the friendship of God, and filled to overflowing with the love of the world, and desire for carnal pleasure. In short, THE CHILDREN OF ADAM BY REASON OF THEIR INHERENT CORRUPTION NOT ONLY TURN FROM THE HOLY COMMANDMENTS OF GOD, BUT CHIEFLY SECRET ENMITY TO HIS PERSON. HENCE, WITHOUT THE BLESSING OF THE NEW BIRTH, NONE OF THEM WILL WITH THE WHOLE HEART REPENT TOWARD GOD, OF TURN TO CHRIST, AND BELIEVE ON HIM FOR SALVATION. In the second of the doctrines entered above, relative to the transgression of Adam and its effects upon the soul, it was shewn, that contemporaneously with Adam's guilt, his original purity departed, and he, and his posterity, became unclean in every imagination, desire, and act in plain words, men became lovers of sin. Moreover, in the third of the above doctrines it has been shewn, that man being destitute of power to make one hair of his head white or black, it was not possible that he should change the nature of his sensual and polluted heart. If then through the transgression of Adam, the heart of man has become utterly corrupt, and cannot by the power of the creature be renewed, it is clear, that if not favoured by God with the blessing of the new birth, it will remain a lover of sin, and NEITHER REPENT* TOWARD GOD, NOR TURN TO CHRIST AND BELIEVE ON HIM FOR SALVATION. This new birth, by which the soul is united to Christ, can only accrue through the sovereign favour and grace of God and until it is received, the worship and works of man are not acceptable to Him. Hence, no blessing can possibly equal that new birth which is by the power of the Holy Ghost more-

* Should any one doubt this fact let him himself endeavour to repent toward God and he will speedily be convinced, that without divine assistance, it cannot be done

over, it is absolutely—nay! infinitely necessary for the soul of man, seeing, that without it none can be saved. In the 11th chapter of John, at the 1st verse, it is thus written,—“There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do those miracles that thou doest, except God be with him.” Jesus answered, and said unto him, VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born? Jesus answered, VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN OF WATER, AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, YE MUST BE BORN AGAIN. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. SO IS EVERY ONE THAT IS BORN OF THE SPIRIT.” Such the testimony of Jesus Christ with regard to the new Birth. the Mahomedan reader, if he values salvation, would do well to ponder it with the deepest humility, because, by one means only, viz, through the atonement of the Son of God, can the blessing in question be bestowed. For mark, without an honourable atonement to the law, the justice of God instead of sanctioning the blessing of the new birth to sinners, decrees everlasting punishment. Be it known therefore to every Mahomedan, that it is Christ alone, who in virtue of his atonement has power to grant the blessing of the new birth. HE IT IS WHOM CHRIST CAUSES THE REFINING POWER OF THE HOLY GHOST TO DESCEND, BECOMES SOFTENED IN HEART, REPENTANT TOWARD GOD, AND BECOMES EARNESTLY DESIROUS OF THE BLESSING OF SALVATION. But the Holy Spirit not only softens the heart, and guides to repentance, but by convincing genuine penitents of the righteousness of the Divine Justice, teaches them the necessity of Christ’s atonement for the bestowment of mercy. THROUGH THIS MOST GRACIOUS TEACHING, ALL SINNERS WHO HAVE BECOME TRULY ANXIOUS CONCERNING THEIR SALVATION, BEGIN TO EXERCISE FAITH IN CHRIST. Thus, Jesus Christ, as shewn above, shall by the power of the Holy Spirit bestow upon the hearts of men the gift of the new birth, and gather unto himself a believing people, out of every kingdom, and nation, and language of the world. And mark, that except through this heart repentance and true faith in Christ, which are by the *special power* of the Holy Ghost, no person is an inward and spiritual christian. As it is written in the viiith chapter of Romans, at the 9th verse,—“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. NOW, IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS.”

And with regard to the faith of Christ, let the Mahomedan

reader now thoroughly discriminate and understand, that it is as described below viz, the soul of the sinner with deep sincerity admits and confesses, that HIS BEST WORKS AND RIGHTEOUSNESSES ARE BUT AS FILTHY RAGS IN THE PURE SIGHT OF GOD, AND MOST JUSTLY REJECTED IN CONSEQUENCE OF WHICH, THE BLESSING OF SALVATION, IS PURELY AND EXCLUSIVELY BY THE RIGHTEOUSNESS AND ATONEMENT OF THE SON OF GOD. He who through the guidance of the Holy Ghost is convinced of this fact, UTTERLY DESPAIRS OF RELIANCE UPON HIS OWN WORKS, and with his whole soul believes on Jesus Christ for salvation. Let the reader most assuredly know, that IF WE ADMIT NOT WITH SINCERITY OF HEART THE DEFECTIVENESS AND UNACCEPTABLE NATURE OF OUR OWN RIGHTEOUSNESSES, AND DESPAIR NOT OF ALL TRUST THEREIN, WE CANNOT POSSIBLY HAVE TRUE FAITH IN CHRIST. For the genuine faith of Christ, is not merely a belief of the doctrine of the atonement, but THE SOUL OF MAN ACTUALLY FORSAKING EVERY OTHER FALSE TRUST, THAT IT SHOULD OBTAIN FREE SALVATION BY THE ATONEMENT OF CHRIST ALONE. Until a man is brought to this, HE IS STILL TRUSTING IN HIS OWN WORKS, AND VERY FAR OFF FROM THE FAITH OF CHRIST. Such an one by openly despising the honourable atonement for sin, offers the greatest possible insult to the Son of God, and is an utter abomination to the Father as it is written in the vth chapter of John, at the 23rd verse,—“HE THAT HONOURETH NOT THE SON, HONOURETH NOT THE FATHER WHICH HATH SENT HIM.” In the 1st Epistle by John, the 11th chapter, at the 23rd verse, it is also written,—“WHOSOEVER DENIETH THE SON, THE SAME HATH NOT THE FATHER.”

VI *The blessings of faith in Christ —viz, to be accounted just, instead of guilty, before God and to be sanctified by the Holy Ghost, from the love and practice of sin*

With regard to this important doctrine, let the Mahomedan reader observe, that the Holy Scriptures declare spiritual blessings even in this world, for the believing people of Christ. These blessings are, first, free salvation, or, that the sinner's soul should be accounted just instead of guilty before God. And secondly, that the carnal and corrupt heart should be purified from the love and practice of sin, by the power of the Holy Ghost. First, with regard to being accounted just with God, be it understood, that when the humble penitent with sincerity of soul exercises faith in Christ, Christ bears witness to his faith, by shedding the power of the Holy Spirit upon the heart, to give experience of his forgiveness and peace, and to confer the spirit of adoption by which the sinner with confidence cries, Abba, Father. In the vth chapter of Romans, at the 1st verse, it is thus written,—“THEREFORE BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD, THROUGH OUR LORD JESUS CHRIST.” And in the same epistle, the viiith chapter, at the 14th verse, it is also written,—“FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD. For ye have not received the spirit of bond-

age again to fear, but YE HAVE RECEIVED THE SPIRIT OF ADOPTION, WHEREBY WE CRY, ABBA, FATHER THE SPIRIT ITSELF BEARETH WITNESS WITH OUR SPIRIT, THAT WE ARE THE CHILDREN OF GOD " * Secondly, with regard to the sinner's sanctification from the love and practice of sin, let the reader observe, that in consequence of believers in Christ being exalted to the dignity of the adopted children of God, Christ day by day gives heed to their spiritual necessities and in answer to their humble petitions, PURIFIES THEIR HEARTS BY THE RE-NEWING POWER OF THE HOLY SPIRIT, THAT TO THEIR LATEST BREATH THEY MAY BE FIRMLY ESTABLISHED IN THE FEAR AND LOVE OF GOD, AND IN ALL GOODWORKS In the 11th chapter of Matthew, at the 11th verse, it is thus written,—“I indeed baptize you with water unto repentance but he that cometh after me is mightier than I, whose shoes I am not worthy to bear HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE ” Also, in the 14th chapter of John, at the 26th verse, it is written,—“ But the Comforter, WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU ” Hence Christ, by sending down this glorious blessing upon his prayerful children, proves himself to be the hearer and answerer of prayer as it is written in the 15th chapter of John, at the 7th verse,—“ If ye abide in me, and my words abide in you, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU ”

- vii *The Divine Predestination regarding the Church —to wit, that it should be the spiritual army of Christ on earth, but everlastingly exalted to the dignity of his bride in the kingdom of heaven*

With regard to this crowning doctrine of the religion of Christ, let the Mahommedan reader be pleased to observe, that all the prophecies entered in the preceding chapter shew, that the Lord Almighty decreed from everlasting, that his Son should obtain spiritual dominion throughout the whole world, and that his gospel should spread from the river (viz, Jordan), to the ends of the earth But how many hindrances has Satan interposed in order to retard this decree For instance,—the opposition of Infidels, the image worship of Roman Catholics, the enmity of Unbelievers, the guile of the False Prophet, the idolatry of the Heathen, and the secret machination of Devils, et cætera, are all present What

* E. R. A further beautiful proof of this truth is found in the speech of the apostle Peter, delivered before the general Council which was convened at Jerusalem in order to discuss the question of circumcising the Gentiles. In the 15th chapter of the Acts, at the 7th verse, it is thus written,—‘ Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us And put no difference between us and them, purifying their hearts by faith ’

a great battle then has the Son of God to fight, in order that the prophecies which have been sent down relative to his spiritual dominion may be accomplished. Regarding this battle he has determined, that it shall be fought by the instrumentality of his ransomed Church as it is written in the xliiird chapter of Isaiah, at the 10th verse,—“YE ARE MY WITNESSES, saith the Lord, and my servant whom I have chosen, THAT YE MAY KNOW AND BELIEVE ME, AND UNDERSTAND THAT I AM HE before me there was no God formed, neither shall there be after me I, EVEN I, AM THE LORD, AND BESIDES ME THERE IS NO SAVIOUR ” But in appointing the redeemed Church his spiritual army, for the spread of his faith and kingdom upon earth, Christ has forbidden all other means in fighting on his behalf, except the Word of God, and the testimony of preaching. In short, to use the sword for the advancement of his kingdom, or to injure the inhabitants of the world in order to make proselytes to the gospel, or to lift a finger against any one for the sake of Christ, He holds utterly unlawful. How then are we to act in this case? His command is as follows,—“YE SHALL SEND FORTH THE WORD OF GOD TO THEM THAT SIT IN THE DARKNESS OF ERROR YE SHALL PREACH TO THE HEATHEN, TAKING NOTHING FROM THEM, THE BLESSING OF FREE SALVATION BY THE WAY OF CHRIST’S ATONEMENT. MOREOVER, SUFFERING IN THIS GOOD WORK ALL KINDS OF INJURY, AND NOT RETURNING EVIL FOR EVIL, YE SHALL BLESS THEM THAT CURSE YOU, AND DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU ” In this way therefore, and in no other, is the Church of Christ his spiritual army upon the face of the earth. By these simple means, Christ will prevail against all his opponents, until throughout the whole world NO OTHER RELIGION SHALL REMAIN, except the religion of the gospel. As written in the Book of Habakkuk, the iind chapter, at the 14th verse,—“FOR THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA ”

Secondly, with regard to the eternal honour of the Church,—viz, that it should be exalted to the dignity of the bride of Christ in the kingdom of heaven, the Mahomedan reader will be pleased to observe, that the language employed here though figurative, is indicative of a glorious fact. It has been selected by the Holy Ghost in order to set forth the following truth, viz, that the redeemed Church is the dearest of all things to the Son of God, and nearer to him in heaven than the loftiest of the archangels of God. Just as upon earth, the bride is the dearest of all things in the sight of the bridegroom, and obtains the greatest nearness to him, even so the Church, the celestial bride, is dearer in the sight of Christ than all other things, and shall dwell in his immediate presence for ever and ever. Should any intelligent mind reflect for a single moment upon this matter, he will perceive that it must necessarily be so for what can possibly be dearer to the Son of God than that, for whose salvation he condescended to become

incarnate and suffer crucifixion? It cannot be said regarding angels, or archangels, or any other of the celestial intelligences, that they WERE REDEEMED WITH THE BLOOD OF THE SON OF GOD. But for the Church, Christ has shed the blood of his holy humanity, and the Word of God shews, that this priceless blood was shed with the design, that he might manifest his love for the Church in the presence of the angels of God throughout eternity. In the 11th chapter of Ephesians, at the 7th verse, it is thus written,—“THAT IN THE AGES TO COME HE MIGHT SHEW THE EXCEEDING RICHES OF HIS GRACE, IN HIS KINDNESS TOWARD US THROUGH JESUS CHRIST.” In the sense above indicated therefore, the Church which is Christ’s spiritual army upon earth, shall be exalted to the dignity of the bride in heaven, and shall sit with Christ upon the throne throughout eternity as it is written in the 11th chapter of the Book of Revelation, at the 21st verse,—“TO HIM THAT OVERCOMETH WILL I GRANT TO SIT WITH ME IN MY THRONE, even as I also overcame, and am set down with my Father in his throne.” Also, in the 19th chapter of the same Book, at the 5th verse, it is written,—“And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him. FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY. And to her was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB. And he saith unto me, These are the true sayings of God.”

From the doctrines recorded above, the Mahomedan reader may acquire that information which he has never heretofore possessed, regarding the salvation revealed in the Old and New Testaments. These seven doctrines, with the utmost accuracy set forth the religion of Christ, who declared himself to be the Son of God, the Creator of the Universe, the Saviour of mankind, and the Judge of the world. With regard to that religion, let every Inquirer after truth be pleased to observe, that it differs from every other upon the face of the earth in the following particular, viz, every other religion instructs men that they should make provision for their own salvation, but this religion shews, that whatever was necessary in order to the salvation of man, has been provided by God. All other religions COMMAND THAT MEN LABOUR HARD BY GOOD WORKS TO OBTAIN SALVATION, BUT THIS RELIGION SHEWS, THAT THROUGH THE LOVE OF GOD, A FREE SALVATION HAS BEEN SET BEFORE THE CHILDREN OF MEN. That is, the Father, having in his love, determined the salvation of the world, has by the yielding up of his Son provided an all-sufficient sacrifice for sin. And the Son, THROUGH HIS LOVE, has by offering himself up a sacrifice for the sin of the world, provided

an honourable atonement to the law And the Holy Ghost, in his LOVE, and in virtue of the Son's atonement, has provided not merely the new birth, but that sanctification of heart, by which the faithful in Christ walk to the end of their lives in the fear and love of God HENCE, THE SOUL OF MAN, NOT THROUGH ANY RIGHTEOUSNESSES WHICH ITSELF IS ABLE TO PERFORM, BUT THROUGH THE LOVE OF GOD ALONE, ATTAINS TO SALVATION We repeat it therefore, that except the religion of the Son of God, there is in the world none other, which SETS A FREE SALVATION before helpless and polluted sinners All other religions command man that which is altogether impossible, viz, to earn salvation by good works Yea! every concocted and false religion proclaims, that if men would have salvation, it is indispensable that they earn it by hard work but the religion of God shews, that NO ONE BY THE MULTITUDE OF WORKS CAN ACQUIRE A RIGHT TO SALVATION, BUT THAT THE BLESSING OF SALVATION IS FREE, THROUGH THE LOVE OF GOD Should the question still linger in any bosom, How can these wonders be? We reiterate the reply, THAT IN VIRTUE OF THE ATONEMENT OF THE SON OF GOD, THEY ARE FIXED AND IRREVOCABLE

Having now with all brevity and clearness laid the important doctrines of salvation before our Mahommedan readers, we judge it right ere closing this chapter, to refer them once more to the Korān Because, Mahommed Mustapha obstinately affirms in its pages, that that Book was sent down in order to establish and confirm those doctrines which had previously been revealed in the Holy Scriptures We ask this question then, *Does the Korān confirm the above doctrines, or any particular one of them?* The answer to this question, as any person by examining that book will speedily be convinced, is as follows, viz, Some of those doctrines, it does not so much as mention and the remainder, it with the greatest presumption denies First, WITH REGARD TO THE DOCTRINE OF THE TRINITY OF GOD, let the reader observe, that the Korān gives it a flat denial, saying, that God has no eternal Son and that Jesus Christ is nothing more than a servant, to whom the gift of prophecy was vouchsafed Secondly, with reference to THE DOCTRINE OF ADAM'S ORIGINAL SIN, the Korān, though it admits the disobedience of Adam, is utterly silent with regard to those carnal and pestilent effects which passed upon the soul of man in consequence of it In the viith Sura, there is an imperfect statement of the *sin* of Adam, and his dismissal from paradise, but not a word is found to shew how corrupt and unclean the soul of Adam, and the souls of his children, had become *in consequence of that sin* Thirdly, with regard to THE DOCTRINE OF THE HELPLESSNESS OF ADAM'S POSTERITY, the Korān furnishes no information whatever Though a knowledge of this doctrine is of the utmost importance in order to the guidance of man, yet the followers of the Korān, receiving not a single word of information from that book, abide in profound ignorance concerning it They might perhaps, by a

diligent examination of the imaginations and desires of their own hearts, attain to the knowledge in question, but it is certain, that the *Korān* gives them no assistance in the matter. Fourthly, with respect to THE DOCTRINE OF THE ATONEMENT OF CHRIST, the *Korān* with the greatest presumption denies it, saying, that Jesus Christ the son of Mary was not crucified by the Jews, but that it was another person who had taken his likeness. Therefore, if Christ did not die, it is evident, that since there is no honourable atonement to the law for sin, the salvation of man is an impossibility. Here then, is Mahommed Mustapha's clean denial of the only remaining hope of salvation left to a curse blighted world. Fifthly, with regard to THE DOCTRINE OF THE NEW BIRTH, the *Korān* not merely makes no mention of it, but by repudiating the atonement for sin, denies this and every other blessing of the New Testament for it is certain, that without the offering of an honourable atonement to the law, the justice of God cannot sanction the bestowment of spiritual gifts upon sinners. Sixthly, with respect to THE DOCTRINE OF THE BLESSINGS ATTENDING FAITH IN CHRIST, be it observed, that the *Korān* instead of teaching faith in Christ for the remission of sins, sets up the faith of Mahommed moreover, in place of that purity which results from the special power of the Holy Ghost, substitutes the works of the creature. Seventhly, with regard to THE DIVINE DECREE, that the redeemed Church should be the spiritual army of Christ on earth, and exalted to the dignity of his bride in heaven, the reader will be pleased to observe, that if we search the *Korān* from beginning to end, we shall nowhere find any mention of it. But Mahommed commands his blind and ignorant countrymen to take the sword, and by bloodshed and murder endeavour to the uttermost to abolish the religion of Christ, and establish that of Mahommed in its place. Moreover, to such persons as might fall in the prosecution of this impious and bloody work, the *Korān* promised, that they should obtain a carnal paradise, in which they should be enabled to indulge the fleshly appetites without restraint. It is proved then, that the *Korān* is at open antagonism with every doctrine revealed in the Holy Scriptures for the guidance and salvation of the human race. For this reason, it is our imperative duty, TO CONVEY TO EVERY MAN THIS SOLEMN WARNING CONCERNING IT, VIZ, THAT FROM THE UNIVERSAL TESTIMONY OF THE SACRED SCRIPTURES IT IS NOT ONLY PROVED TO BE A FORGERY, BUT A PERNICIOUS AND DEADLY CODE OF INSTRUCTION FOR THE SOULS OF MEN. Furthermore, with regard to its boasted claim to confirm the Old and New Testaments, we may confidently say, that from all the evidence which has been submitted in the former chapters of this book, it will be evident to every intelligent mind, that it is nothing more than a lie, by means of which Mahommed sheltered himself in the sight of the Arabs against the reproach of the Jews and the Christians. If any Mahomedan should deem our judgment in this respect severe, we put the question to him, WHERE IN ANY PART OF

THE KORAN IS THAT CONFIRMATION OF THE OLD AND NEW TESTAMENTS, OF WHICH MAHOMMED MUSTAPHA SO LOUDLY BOASTS ^P We have had frequent occasion in the course of this discussion, to compare the Holy Scriptures with the Korān, and from every comparison it has been proved, that Mahommedans cannot reply to this question By which is meant, that although Mahommedans in order to save Mahommed's reputation, may obstinately insist that the Korān was sent down to *confirm* the Old and New Testaments, yet the whole of the evidences are seen to be dead against them therefore, such insisting on their part, must continue to be without a shadow of trustworthy proof Moreover, if in order to save Mahommed's reputation, they should obstinately insist, that the Korān *did* come to *confirm* the Old and New Testaments, then, What shall be thought of the absurd tradition of their commentators, to wit, that it came down to *cancel* those Books? TO CONFIRM, AND, TO CANCEL, BEING OPPOSITES TO EACH OTHER, THEY CANNOT BOTH BE TRUE If the Korān was given to confirm the Old and New Testaments, then, it is clear, that it came not to cancel and contrariwise, if it was sent down to cancel those books, it is evident, that it came not to establish and confirm Be pleased therefore to observe, that Mahommed with the utmost zeal contends, that THE KORAN CAME TO CONFIRM THE OLD AND NEW TESTAMENTS IF THIS BE TRUE, THEN, IT IS INDISPENSABLE THAT IT SHOULD POSSESS A REASONABLE TESTIMONY CORROBORATIVE OF THE CONTENTS OF THOSE BOOKS But since its teaching, instead of corroborating the doctrine of the said Books, most presumptuously denies it, it is self evident, that in this respect the claim of Mahommed is entirely groundless But Mahommedans deny the above declaration of Mahommed, and affirm, that THE KORAN CAME, NOT TO CONFIRM THE OLD AND NEW TESTAMENTS, BUT TO CANCEL IF THIS ASSERTION BE TRUE, IT IS INDISPENSABLE THAT THE PROOF OF IT SHOULD APPEAR UPON THE PAGES OF THE KORAN But the Korān, instead of giving support to the claim of our Mahommedan friends, openly rejects it, and declares, I came not to cancel the Old and New Testaments, but to confirm WE LEAVE IT THEN TO THE ACUMEN OF THE LEARNED IN ISLAM, TO RECONCILE AS BEST THEY MAY, THIS DIAMETRICAL DIFFERENCE WHICH HAS ARISEN BETWEEN THE FOLLOWERS OF MAHOMMED AND THE KORAN

After the abounding evidence against the Korān which has been amassed in this little Book, we deem it right to submit to our Mahommedan brethren the two following demands First,—IF AS MAHOMMED HAS SAID, THE KORAN BE A GENUINE REVELATION FROM GOD ACTUALLY TO CONFIRM THE OLD AND NEW TESTAMENTS, THEN, LET MAHOMMEDANS OR THEIR RELIGIOUS GUIDES PROVE THIS CLAIM OF MAHOMMED, BY POINTING OUT ITS PASSAGES CORROBORATIVE OF THE ORIGINAL SALVATION OF GOD REVEALED IN THOSE BOOKS Secondly,—IF AS THE FOLLOWERS OF MAHOMMED HAVE SAID, THE KORAN BE A GENUINE REVELATION FROM GOD ACTUALLY TO CANCEL THE OLD AND NEW TESTAMENTS, THEN, LET MAHOMMEDANS OR THEIR RELIGIOUS GUIDES PROVE THIS CLAIM

OF THEIRS, BY POINTING OUT MAHOMMED MUSTAPHA'S DECLARATION IN SUPPORT OF IT We await their reply to these most reasonable demands And it is evident, that it will be long before they furnish an answer Because, were it possible for them to reply to the first, they must necessarily be confounded in the last And contrariwise, should they be able to respond the last, they must infallibly be left speechless by the first In short, the case is such, that they can answer of these questions neither the first, nor last THEY MUST THEREFORE BE CONTENT, THAT THE WRITING CALLED THE KORAN, WHICH FROM THE TIME OF THE HEIGRA HAS DECEIVED THEIR FOREFATHERS, SHOULD BE PROVED A FORGED AND DEADLY DOCUMENT, AND THAT ITS WRITER SHOULD BE PROCLAIMED AN UTTERLY FALSE PROPHET

From the reasonable evidences which have been set forth in the six preceding chapters, it is now necessary to establish the three following conclusions But in submitting these to the consideration of the reader, we have seen fit for the sake of simplicity and clearness, to divide each one into three distinct propositions

CONCLUSION FIRST

1 Mahommed Mustapha, through his knowledge of the fact, that the Old and New Testaments were given in connexion with so many mighty miracles, and confirmed by so many fulfilled prophecies, that their inspiration could by no means be denied, sets out in his plans BY A PUBLIC ACKNOWLEDGMENT OF THE DIVINE ORIGIN AND AUTHORITY OF THOSE BOOKS

2 Mahommed, in order to connect his own spurious claim and Writing with the inspired doctrines of the Old and New Testaments, continually proclaimed, that the various Suras of the Koran were genuine revelations from God, SENT DOWN EXPRESSLY TO ESTABLISH AND CONFIRM THE INSPIRED BOOKS

3 Mahommed Mustapha therefore, entirely disallows the vain tradition of his followers, that the Koran came to *cancel* the doctrines of the Old and New Testaments Hence this tradition of the Mahommedans, is not only a decisive proof that they ARE ALTOGETHER IGNORANT of the contents of the Koran, but shews, that the whole of this sect giving themselves up to their folly, do BY TRUSTING in a book which they have never taken the trouble to examine, PUT THEIR DEATHLESS SOULS IN JEOPARDY OF HELL

CONCLUSION SECOND

1 Mahommed having granted the divine inspiration of the Old and New Testaments, we search with all diligence that we may ascertain the doctrine relative to salvation, which has been vouchsafed by their means What then do we find? That from the foundation of the world, the sacrifices of the patriarchs, the bleeding types of Moses, the predictions of the prophets, and the doc-

trine of the apostles, unitedly testify that the blessing of salvation is through A DIVINE SACRIFICE or in plain words, the salvation of man IS FOUNDED UPON THE ATONEMENT OF THE SON OF GOD

2 Mahommed, claiming with intense zeal on behalf of the Korān, that it came to confirm the Old and New Testaments, we search with the greatest pains to discover the passages of that book *corroborative* of the salvation of the Son of God What then do we find? That the Korān, instead of corroborating the salvation in question, NOT ONLY PRESUMPTUOUSLY DENIES IT, BUT SETS FORTH A FRESH PROCLAMATION AND DECLARES,—THAT THE SALVATION OF MAN IS SUSPENDED UPON FAITH IN MAHOMMED

3 Mahommed therefore, having not corroborated the original salvation of God revealed in the Old and New Testaments, but presumptuously denied it, has proved himself to be an uninspired man, and a false prophet Moreover, in calling his Writing contradictory of the Old and New Testaments, a confirmation of those Books, HE HAS MOST IMPUDENTLY AND SHAMELESSLY PUBLISHED A LIE

CONCLUSION THIRD

1 Mahommed, having by the evidence submitted above, been proved an uninspired man, a deceiver of his countrymen, and a false prophet, it is clear, THAT THE BOOK CALLED THE KORAN IS NOT THE INFALLIBLE GUIDE OF GOD IN THE SALVATION OF MAN

2 Contrariwise, the Old and New Testaments having been given in connexion with a multitude of miracles, and confirmed by many fulfilled prophecies, being moreover, by the confessions of Mahommed himself, established Divine, it is evident, THAT THEY ALONE, ARE THE INFALLIBLE GUIDE OF GOD FOR THE CHILDREN OF MEN IN THE IMPORTANT MATTER OF SALVATION

3 The Korān then, notwithstanding that it is not the infallible guide of God in the important matter of salvation, has by Mahommed Mustapha been proclaimed as God's infallible guide to that end IT IS THEREFORE, THROUGH THE EVIDENCE RECORDED UPON THE PAGES OF THE BOOK SULASUT TUL KUTUUB, DEMONSTRATED IN THE PRESENCE OF MAHOMMEDANS TO BE, NOT MERELY A FORGERY, BUT A DEADLY CODE OF INSTRUCTION FOR THE SOULS OF MEN

CHAPTER VII

THE GRAND PREDICTION OF THE PROPHET DANIEL REGARDING THE RISE AND EXTENT OF THE MAHOMMEDAN KINGDOM, UNFOLDED PROVEING, THAT THE ASCENDANCY OF ISLAM WAS PERMITTED BY GOD AS A HEAVY JUDGMENT FOR THE HYPOCRISY AND HERESY OF THE CHRISTIAN CHURCH

IN the first chapter of this Treatise it has been shewn, that Mahommed Mustapha, after having himself admitted the inspiration of the Old Testament, has, by presumptuously denying its doctrine and prophecies, proved himself to be an uninspired man, and to the end of time furnished the human mind with a decisive proof of the falsehood of the Korān. In the second chapter it was shewn, that Mahommed by acknowledging the trustworthiness of the writers of the New Testament, has, not willingly, but in spite of his heart, become a witness to the salvation of Christ, or salvation which is by the way of sacrifice and the shedding of blood. In the third chapter, the puerile and unfounded tradition of the Mahommedans, that the Old and New Testaments have been corrupted, by means of which they justify themselves in their contempt and neglect of those Books, has been proved destitute of warrant, and refuted. In the fourth chapter, the immutable justice of Jehovah, by reason of which it was necessary to render to the law an honourable atonement for sin, has been proved, and firmly established. In the fifth chapter, the leading prophecies which from the beginning of the world have been sent down relative to the divinity, humanity, death, atonement, and ascension of Christ, have been distinctly explained and set forth before the reader. And in the sixth chapter, the doctrines of salvation, as revealed for the guidance of man in the Old and New Testaments, have been stated with the greatest clearness and brevity while the diametrical contrariety to these of the doctrine of the Korān, has been exposed and censured. And now, for the benefit of our Mahommedan readers, a task yet remains, viz, that we should shew, FOR WHAT REASON THE KINGDOM OF ISLAM, AND THE WONDERFUL ASCENDANCY WHICH AT THE OUTSET IT OBTAINED UPON EARTH, were permitted by God. The Lord back this special portion of our evidence with his mighty blessing, that it may redound to the welfare of every Inquirer after truth.

Our Mahommedan brethren, having in accordance with the practice of their forefathers, decided without enquiry that Islam is a divine boon, and the only true religion upon earth, have cherished

a very proud opinion of their own greatness Yea' deceived by a religious system, the doctrines of which ON BEING SUBMITTED TO INVESTIGATION, ARE PROVED TO BE A MERE MASS OF CONTRADICTIONS,* they have not merely with the tongue, but with the pen also, boasted their superiority to their fellow men In short, through ignorance of the Word of God they to the present hour suppose, that Islam is so great a blessing, that there is nothing under heaven which may be compared with it Under these circumstances, to learn that that religion which they and their forefathers have decreed so august, is nothing more than one of the direst judgments that ever came upon the earth, will doubtless be a cause of regret to them It is a truth however, that 1,150 years before the religion in question made its appearance in the world, this matter had been shewn with the utmost clearness And mark, that the prediction which exists concerning it, came through the instrumentality of the prophet Daniel he who with admirable precision revealed the period for Christ's crucifixion Then although this prophecy must necessarily be subversive of the boast of Islam, yet if in connexion with the foregoing predictions it should convey wisdom to Mahommedans, it shall be of more advantage to them than ten thousand destructive writings like the Korān

Before referring our Mahommedan readers to this wonderful prophecy, it is requisite that they should be informed, that the Word of God plainly shews, that the Lord not only rules in the heavenly kingdom, but exercises dominion also over the kingdoms of the world, ordaining the bounds, extent of power, and duration of each It is true, that this sway is carried out by means of earthly and common agents insomuch, that to the eye of man it seems as though the Almighty had no part whatever in the world's government BUT IN POINT OF FACT, BY THE ARRANGEMENTS OF HIS PROVIDENCE, AND OPERATION OF HIS INVISIBLE POWER, HE SO BINDS OR ENLARGES THE AFORESAID AGENTS, THAT HIS PURPOSE IS WITH THE UTMOST CERTAINTY, AND TO THE PREDESTINED MOMENT, ACCOMPLISHED Furthermore, God through foreknowledge of his own purposes, and possession of perfect power to bring them to pass, is enabled, hundreds, ay! thousands of years before the occurrence of an event, to declare it with the utmost certainty by means of the prophets The prophet Daniel therefore having been favoured by the Holy Spirit with the gift of inspiration, was appointed to make known the event which God had determined to permit in the latter days

The Mahommedan reader will next be pleased to observe, that although the Lord reserves the sentence of men's souls to the day

* For instance, the Korān in one place commands purity, and in the next permits fornication in another place it ordains the doing of righteousness, and in another justifies the taking of revenge &c

of judgment, yet He takes vengeance for the sins of Nations and Principalities, by sending upon them his heavy chastisements, *in Time* These chastisements, God in the inspired Word has declared to be, *the sword, pestilence, and famine*, and sooner or later they shall descend for the guilt of communities, and either effectually humble, or utterly destroy If the Lord therefore, exercises dominion over the kingdoms of the world, visiting the iniquities of nations with chastisement, it is certain that he will also exercise dominion over the professing church of Christ Moreover, just as it happens in the case of the world, so also does it come to pass with the professing Church that is, God visits hypocrisy, dissension, and the falling away more or less from the purity of gospel truth, with his severe judgments THE OMNISCIENT GOD THEREFORE HAVING FORESEEN, THAT TOWARD THE CLOSE OF THE SIXTH CENTURY AFTER CHRIST, THE PROFESSING CHRISTIAN CHURCH WOULD BECOME FILLED WITH HYPOCRITES, HERETICS, AND ERROR, raised up Daniel as his prophet about 1,150 years before, and sent him to shew how terrible a calamity He would permit to overtake that heretical Church This visitation, like all God's judgments when he has been long and presumptuously provoked, was to be dreadfully severe, and of exceedingly protracted duration BY IT, THE PROFESSING CHURCH OF CHRIST WAS TO BE WASTED, OPPRESSED, AND IN MANY PLACES UTTERLY ANNIHILATED BY IT, PROFESSING CHRISTIANS WERE TO BE RUINED BY TWO OPPOSITE MEANS, ON THE ONE HAND BY PEACE, ON THE OTHER BY THE SWORD BY IT, LIKEWISE, THE PRINCE OF THE CHURCH HIMSELF WAS TO BE DISHONOURED, AND HIS WORSHIP IN MANY PLACES ABOLISHED What a fearful visitation was here ! What a terrible chastisement for the hypocrisy of the Christian church ! Should the reader ask,—What was that scourge ? WE ANSWER, IT WAS ISLAM Doubtless, to believe that the much vaunted religion of Islam is nothing more than a fearful curse, which the Lord for the iniquity of the professing Church of Christ permitted to have effect, but which in an appointed season he will destroy, must prove exceedingly hard to the Mahommedan reader But hard though this be for Mahommedans to believe, it is nevertheless most true, as they by an attentive examination of the following prophecy may be convinced

The wonderful matter which we here desire to lay before our readers, was revealed to the prophet Daniel in a divine vision but forasmuch as the wisdom of Daniel was not sufficient for its interpretation, a command was issued to the angel Gabriel to descend and distinctly expound it Hence, this prophecy NOT ONLY STANDS UPON THE PAGE OF THE OLD TESTAMENT BY INSPIRATION OF GOD, BUT HAS THE ADVANTAGE OF BEING ACCOMPANIED BY A DIVINE INTERPRETATION We have therefore seen fit, first of all to submit the prophetic vision, along with its interpretation,—word for word that the reader through a due consideration of it, may be prepared for the following exposition In the viiith chapter of the book of Daniel, at the beginning, it is written as follows

THE VISION OF THE PROPHET DANIEL

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first And I saw in a vision, (and it came to pass, when I saw, that I was in Shushan in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river of Ulai Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great And as I was considering, behold an he goat came from the west, on the face of the whole earth, and touched not the ground, and the goat had a notable horn between his eyes And he came to the ram which had two horns, which I had seen standing before the river, and ran unto him in the fury of his power And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him and there was none that could deliver the ram out of his hand Therefore the he goat waxed very great and, when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven AND OUT OF ONE OF THEM CAME FORTH A LITTLE HORN, WHICH WAXED EXCEEDING GREAT, TOWARD THE SOUTH, AND TOWARD THE EAST, AND TOWARD THE PLEASANT LAND AND IT WAXED GREAT, EVEN TO THE HOST OF HEAVEN, AND IT CAST DOWN SOME OF THE HOST AND OF THE STARS TO THE GROUND, AND STAMPED UPON THEM YEA, HE MAGNIFIED HIMSELF EVEN TO THE PRINCE OF THE HOST, AND BY HIM THE DAILY SACRIFICE WAS TAKEN AWAY, AND THE PLACE OF HIS SANCTUARY WAS CAST DOWN AND AN HOST WAS GIVEN HIM AGAINST THE DAILY SACRIFICE BY REASON OF TRANSGRESSION, AND IT CAST DOWN THE TRUTH TO THE GROUND, AND IT PRACTISED, AND PROSPERED "

Such the extraordinary vision, which by the power of the Holy Ghost appeared to the prophet Daniel But ability was not vouchsafed Daniel for its interpretation The reason probably was, that the Lord by means of a two fold testimony, would establish an exceedingly strong proof respecting the calamitous event, which at a subsequent period he would permit to come to pass Daniel therefore, being altogether destitute of power to discover the meaning of the vision, the angel Gabriel was despatched to reveal the interpretation The detail is found at the 19th verse of the chapter already mentioned, and is as is shewn below

GABRIEL'S INTERPRETATION

"And he said, Behold, I will make thee to know what shall be

in the last end of the indignation for at the time appointed the end shall be The ram which thou sawest having two horns are the kings of Media and Persia And the rough goat is the king of Grecia and the great horn that is between his eyes is the first king Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power And in the latter time of their kingdom, WHEN THE TRANSGRESSORS ARE COME TO THE FULL, A KING OF FIERCE COUNTEenance, AND UNDERSTANDING DARK SENTENCES, SHALL STAND UP AND HIS POWER SHALL BE MIGHTY, BUT NOT BY HIS OWN POWER AND HE SHALL DESTROY WONDERFULLY, AND SHALL PROSPER, AND PRACTISE, AND SHALL DESTROY THE MIGHTY AND HOLY PEOPLE AND THROUGH HIS POLICY ALSO SHALL HE CAUSE CRAFT TO PROSPER IN HIS HAND, AND HE SHALL MAGNIFY HIMSELF IN HIS HEART, AND BY PEACE SHALL DESTROY MANY HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES,* BUT HE SHALL BE BROKEN WITHOUT HAND "

The vision, along with its divine interpretation, has now word for word been recorded By means of this information therefore, let the Mahomedan reader be pleased intelligently to follow, while we divide the prophecy, and offer a brief word of explanation upon each particular head First, with regard to the ram which Daniel saw in the vision, the angel Gabriel explains, that thereby is signified the united kingdom of Media and Persia In order to shew this union, the ram had two horns, of which, one was higher than the other, and the higher came up last The higher of these two horns represented the kingdom of Persia, which though somewhat later than the other in its rise to distinction, was much the more splendid of the two The pushing of this great ram westward, northward, and southward, marks the direction in which the conquests of the Medes and Persians should be prosecuted, during the space ordained by Jehovah for the ascendancy of that kingdom And mark, that until the expiration of

* E R The glorious potentate here mentioned is none other than the Lord Jesus Christ In the 1 chapter of the Book of Revelation at the 4th verse, it is thus written — "Grace be unto you and peace from him which is and which was, and which is to come and from the seven Spirits which are before his throne and from Jesus Christ who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth" And again in the xixth chapter, at the 11th verse, it is written, — And I saw heaven opened and behold a white horse and he that sat upon him was called Faithful and True and in righteousness doth he judge and make war His eyes were as a flame of fire and on his head were many crowns, and he had a name written that no man knew but he himself and he was clothed with a vesture dipped in blood and his name is called *The Word of God* And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean And out of his mouth goeth a sharp sword that with it he should smite the nations and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and thigh a name written, KING OF KINGS, AND LORD OF LORDS."

the predestined period, no sovereign was able to stand against the power of the kings of Persia

Let the Mahomedan reader next observe, that the time predestined for the ascendancy of that mighty empire being exhausted, its former all prevailing power was suddenly suspended, and the kingdom overthrown For the accomplishment of this object, the Lord brought against the ram that great he goat which had the notable horn alluded to between his eyes The angel Gabriél explains,—“that by this he goat, the kingdom of Grecia was signified, and that the great horn between his eyes, was Alexander the Great, its first king” This he goat issuing from the west, came upon the face of the whole earth and touched not the ground by which, the extraordinary rapidity of Alexander the Great's conquest of the world is most clearly implied In the space of six years, that prince had overrun a number of nations, and defeated with marvellous ease every opponent of his victorious career himself dying in the bloom of manhood, the thirty third year of his age If the secret of this extraordinary fortune be sought for, it may be gathered from the following statement of Alexander himself When on the occasion of his meeting with the high priest of the Jews, he prostrated himself to the earth before him, the generals of his army expressing surprise at this act on the part of their mighty sovereign, he answered them thus — “While I, before setting out from my own country, was yet meditating the conquest of Persia, a person corresponding in feature to the high priest, and clothed in robes precisely resembling his, appeared to me in a dream, and bade me boldly prosecute my projects in Asia, because I should surely be successful For this reason, I bowed myself before the high priest” From this extraordinary dream, and the prophecy before us, the predestination of God is clearly understood Hence, the rushing of this great he-goat upon the ram, the breaking of his two horns, and casting of him to the ground, shew the overthrow and ruin of the Persian empire, and the ascendancy of the kingdom of Grecia

Let the Mahomedan reader next observe, that the he goat having thus cast down the ram, waxed exceedingly great and when he had become strong, the great horn between his eyes was broken, and in place of it came up four notable horns toward the four winds of heaven Gabriel explains this as follows,—“The great horn, is the first king of Grecia and that being broken, four kingdoms shall arise out of the nation, but not in the power which was peculiar to the first” History throws abundant light upon this portion of the prophecy, and shews, that Alexander having conquered many of the kingdoms of the world, either died of excess, or was secretly poisoned Upon his death bed he declined to nominate a successor to the kingdom, returning an evasive answer to those who enquired concerning this important matter In short, the great Empire of Grecia was split up into a number

of provinces, BUT ULTIMATELY FELL UNDER THE POWER OF FOUR OF ALEXANDER'S GREAT CAPTAINS Lysimachus, acquired the north, Ptolemy, became king of the south, Cassander, king of the west, and Seleucus Nicator, sultan of the east Thus, the event which God had predetermined from of old, was accomplished, and the prediction sent down through the prophet Daniel, was fulfilled

• Let the Mahomedan reader next observe, that out of one of the four horns which Daniel beheld in vision, came forth a LITTLE HORN, WHICH THOUGH EXCEEDINGLY SMALL AT THE OUTSET, SPEEDILY INCREASED, AND PERFORMED ALL THE ASTONISHING THINGS SUBSEQUENTLY RECORDED IN THE PROPHECY Gabriel in interpreting this particular portion of the vision, gives the following important reason for the rise of this little horn, viz,—"In the latter time of these kingdoms when the transgressors are come to the full, A KING OF FIERCE COUNTENANCE, AND UNDERSTANDING DARK SENTENCES SHALL STAND UP, AND HIS POWER SHALL BE MIGHTY, BUT NOT BY HIS OWN POWER" This little horn had its rise out of the southern of the four kingdoms into which the great empire of Alexander was divided, viz, the kingdom of Ptolemy, in which western Arabia was included * And the reason why God suffered the rise of this little horn which in the end was to work so much mischief in the world, is clearly seen in Gabriel's interpretation In short, THE INCREASE AND COMING TO THE FULL OF TRANSGRESSORS, WAS THE TRUE REASON OF IT in plain words, THIS CALAMITY WAS PERMITTED AS A FEARFUL JUDGMENT, THE LORD HAVING DETERMINED TO PUNISH THE HYPOCRISY OF THE PROFESSING CHRISTIAN CHURCH No particular time is specified for the appearing of this little horn, it is only said, that it shall arise "in the latter time of these kingdoms when transgressors shall have come to the full" But the history of the Church of Christ shews, that toward the end of the sixth century, not only in the eastern, but also in the western parts of the world, the Church of Christ had become fearfully unholy, hypocritical, and heretical The Lord God therefore determined to permit the rise of the new kingdom prefigured by the little horn, as a terrible punishment for that hypocrisy and heresy of the professing Church of Christ, by which his great Name, together with the truth of the gospel, had been exceedingly dishonoured BE IT EVER REMEMBERED THEREFORE, THAT THE LORD SPECIALLY—FOR THE PURPOSE OF BRINGING AN AWFUL JUDGMENT UPON SIN—PERMITTED THE RISE AND ASCENDANCY OF THE LITTLE HORN

Let the Mahomedan reader next with the greatest attention mark, what Gabriel predicates with regard to the rise of the kingdom prefigured by the little horn That is, "IT WAS TO HAVE ITS ORIGIN THROUGH THE SUDDEN APPEARANCE OF A KING OF FIERCE COUNTENANCE, AND UNDERSTANDING DARK SENTENCES In the Old and New

* E R See, Rollin's Ancient History

Testaments, darkness and light are used figuratively to signify truth and error. When therefore it is said, "UNDERSTANDING DARK SENTENCES," the meaning is, A PERSON WHO SHOULD HAVE PERFECT ABILITY TO FRAME ERRONEOUS AND LYING DOCTRINES BY WHICH TO DECEIVE MANKIND. This mark, plainly points to the self made prophet of Arabia and can be applied to no other party named in the history of the whole world. Because, in the whole range of history, there is none other who exactly corresponds to this special mark, and all the other marks set forth in the prophecy. For observe, Mahommed was not originally a king, but only a private citizen of Mecca, and very indigent member of the tribe called Koreish. But by presumptuously forging dark sentences, and perseveringly publishing these to the ignorant Arabs as revelations of the Most High, he made himself monarch of Arabia. Having by these means raised himself to kingly dignity, he delayed not a moment to give the rein to his murderous disposition, but with every opportunity, and the most ruthless cruelty, slaughtered those who rejected the dark sentences of the Korān. We repeat it therefore, that except Mahommed, there is no other person in the history of the whole world who in every respect corresponds to the description of Gabriel. It is he alone, who *by the invention of dark sentences raised himself to kingly dignity, and established a new religion and kingdom upon earth.* What Arab, we ask, would have drawn sword for this scion of the house of Fehr, EXCEPT FOR THE DARK SENTENCES OF THE KORAN? What tribes and families of Arabia, *unless they had* FIRST BEEN DECEIVED BY THOSE DARK SENTENCES, would have freely spent their hearts' blood in order to make Mahommed Mustapha a king? But let us push these questions a little further. What was it then, we ask, that imparted that impetus to the Arab mind which occasioned the sending forth of the armies of the Caliphs? WAS IT NOT THE DARK DOCTRINE OF THE KORAN? which falsely taught, that to die in battle for the propagation of the error of Islam, was of itself sufficient merit for entrance into paradise. What was it that engendered in the hearts of the early Müsslemāns that spirit of hate and ferocity toward all other sects, which made them esteem persecution and rapine, as virtue, and murder, as the service of God? WAS IT NOT THE DARK DOCTRINE OF THE KORAN? which actually legalized avarice, hate, and lust,—those worst of all human passions. What was it that begat that bravery and utter recklessness of life, which rendered the original chivalry of Islam altogether invincible in the field? WAS IT NOT THE DARK DOCTRINE OF THE KORAN? which incessantly promised, that those Müsslemāns who transcended their fellows in the slaughter of Jews, Christians, and idolators, and in debauching their wives and daughters, should inherit the highest dignity in paradise. Lastly, we ask, What was it, *SAVE THE INFLUENCES EFFLUENT FROM THE DARK DOCTRINE OF THE KORAN,* that caused the Caliphs of Mahommed to stretch the hand of tyranny over earth, from the

Atlantic ocean in the west, to the banks of the Ganges in the east? We await the answers to these questions. The writer is fully aware that some commentators of the Old Testament refer this prophecy to Antiochus Epiphanes, who for a short period savagely tyrannized over the Jews. But this interpretation is wholly inadmissible because, the kingdom of Antiochus was itself the *great eastern kingdom* of the four which sprang from the empire of Alexander, and not a *new kingdom*, which had its rise out of one of those four. Moreover, Antiochus was a great king from the commencement of his reign, and never by inventing dark sentences in the name of Jehovah, raised himself from a state of indigence to kingly dignity. But the dark doctrine of the Korān, was the special instrument of Satan for the founding, the rapid spread, and continuance to the present day, of the kingdom of Mahommed. It is proven then, THAT THE PARTY MADE KNOWN BY THE ANGEL GABRIEL, TO WIT, THE KING OF FIERCE COUNTENANCE, AND UNDERSTANDING DARK SENTENCES, IS MAHOMMED.

Let the Mahommedan reader next observe, that the kingdom prefigured by the little horn having been established by this king of fierce countenance,—grew rapidly great. In the divine vision the prophet Daniel saw that “IT WAXED GREAT TOWARD THE SOUTH, TOWARD THE EAST, AND TOWARD THE PLEASANT LAND.” Gabriel interprets the matter thus,—“HIS POWER SHALL BE GREAT, BUT NOT BY HIS OWN POWER.” Observe then, that this development of the kingdom of the king of fierce countenance toward the south, the east, and the pleasant land, precisely corresponds to the spread of the kingdom of Mahommed. Mahommed’s first small expeditions were undertaken against the tribe of the Koreish, south of the city of Medina, over which he obtained some petty advantages. Afterwards, giving vent to his fierce spirit, he made war upon the settlements of the Jews in the vicinity of Medina. At a later period he conquered the city of Mecca, and overthrew the tribe of Ha wāzin with a great defeat at the battle of Honeim. From this time, having constrained the Koreish to embrace the religion of Islam, he obtained complete ascendancy throughout Arabia. In short, FROM THE INDIAN OCEAN ON THE SOUTH, TO THE PERSIAN GULF UPON THE EAST, THE TRIBES WITH SCARCELY AN EXCEPTION, SUBMITTED TO HIS CLAIMS, AND BECAME OBEDIENT TO THE RELIGION OF ISLAM. He had now attained to kingly dignity, and become powerful enough to carry his arms beyond the limits of Arabia. Hearing therefore, that the Byzantine Emperor, Heraclius, jealous of his power was preparing to attack him, he assembled a great army and invaded Syria. This army without meeting any opposition, PUSHED NORTHWARD TOWARD THE BORDER OF JUDEA, OR THE PLEASANT LAND, ATTAINING TO WITHIN THREE DAYS MARCH OF JERUSALEM. Thus it came to pass, that the bounds of the kingdom of Mahommed, as marked out by the prophecy, were completed. as it is written,—“IT WAXED GREAT TOWARD THE SOUTH, AND TOWARD THE EAST, AND TOWARD THE

PLEASANT LAND ' The last act of Mahommed was, to organize a large army for a second invasion of the Syrian border but the success of this expedition he was not permitted to witness For before the army was ready to march, this king of fierce countenance, and author of dark doctrine, having fulfilled all that the prophet Daniel had predicted concerning him, passed to his reckoning at the judgment seat of God

Let the Mahommedan reader next observe, that although the founder of this rapidly increasing kingdom was removed from the earth by death, yet his kingdom prefigured by the little horn was not at an end The terrible judgment ordained for the guilt of the professing Christian Church, had been originated by Mahommed, but was to be perfected by the instrumentality of his successors For mark ' Mahommed's project was not merely that he should exalt himself during his lifetime, but infinitely more so after death Moreover, in order to ensure this exaltation which he had chosen for himself after death, he planned with the greatest diligence throughout his life Let the Mahommedan reader then carefully observe, first,—what the exaltation at which Mahommed aimed after death, really was and secondly,—in what the preparation so diligently made to secure it, consisted First, the exaltation at which Mahommed aimed after death was, that he, through rendering the truth of the Holy Scriptures contemptible, should set himself up to the end of all Time, as the last of the prophets,* and saviour of the world That this was the grand ambition of his soul is provable from the evidence of the Koran, and to make arrangement for it, he diligently applied himself throughout the three and twenty last years of his life Secondly, his preparation for carrying this towering ambition into effect was, to invent a multitude of dark sentences in the name of Jehovah, in which the sacred truths of the Old and New Testaments were blasphemously censured, and advertised as falsehoods Those sublime doctrines—the Trinity of the Godhead—the Sonship of Christ—the Atonement for sin—together with salvation by Faith in Christ—were all denied and ridiculed in the Koran, while in place of them, the superiority of Mahommed, the integrity of Mahommed, and salvation by faith in Mahommed, were substituted This was one part of Mahommed's preparation A second part was, to teach his adherents by means of the dark sentences of the Koran, that it was righteousness to look upon all who rejected Islam as infidels that it was righteousness to make war and commit murder for the propagation of Islam that it was righteousness to seize upon the property of those, whom in their zeal and deadly malice they

* E R The Arabic expression in vogue, is exceedingly weighty and expressive, viz *Khatim ool unbeeā* literally the cutter, or concluder of the prophets of which perhaps, the nearest English rendering is, the *prophet of prophets*, or *consummating prophet* In short, neither more nor less than what the Son of God actually is, viz, the end of all prophecy, and Saviour of the world

should slaughter for the sake of Islam that it was righteousness to debauch the wives, daughters, and sisters of those slain in the wars which they should wage for Islam that it was righteousness to oppress, and extort ruinous tribute from all those whom they might see fit to spare in the devastating wars of Islam lastly, that it was righteousness to be slain in carrying out all these abominations of the Korān, and that all who should sacrifice life in this work, should surely obtain exalted dignity in a *carnal paradise* * This was the second part of Mahommed's preparation. And the third part was, to put himself at the head of his senseless followers, and by practice and precept train them to murder, theft, and adultery,—those most heinous of all iniquities Were any thing more wanting to complete this detail of his preparation, it is to be found in the benediction which he propounded in his last moments, viz, —“ I take you to witness, that I bequeath my benediction to all those who shall follow me in the true faith, henceforth, and for ever ” *Such*, as described above, was the exaltation chosen for himself by Mahommed, after death, and *such*, the preparation made by him during his lifetime, for its accomplishment

Let the Mahommedan reader next observe, that the vision of Daniel shews, that that kingdom which is prefigured by the little horn, not only waxed great toward the south, and toward the east, and toward the pleasant land, but “ WAXED GREAT TO THE HOST OF HEAVEN, AND CAST DOWN SOME OF THE HOST AND OF THE STARS TO THE GROUND, AND STAMPED UPON THEM ” Gabriel interprets this part of the vision as follows,—“ HE (VIZ, THE KING OF FIERCE COUNTEenance) SHALL DESTROY WONDERFULLY, AND SHALL PRACICE AND PROSPER, AND SHALL DESTROY THE MIGHTY AND HOLY PEOPLE ” By these words Gabriel instructs us, that *the host of heaven* is the Lord's holy people, or Church of Christ † and that the stars are its bishops and ministers The same metaphorical language is adopted in the Book of Revelation, to indicate the ministers of the Church Through the means then prepared by Mahommed in his lifetime, this part of the prediction was fulfilled with extraordinary exactness after his death The Mahommedan Caliphs in obedience to the dark sentences of the Korān, and in conformity to the practice of their author, prosecuted their wars with extraordinary zeal and good fortune, until at length many parts of the world where once the Church of Christ flourished, fell into the hands of the Musselmāns, and became involved in the baleful doctrine of the Korān In short, the Church was overthrown those who were faithful among Christians and their ministers, were slain while such professors of Christianity as remained, were compelled to apostatize to Islam Thus, through the influence of the dark sentences of

* VIZ, in which sensuality and fleshly appetite may be indulged without hindrance

† In the foregoing chapter it has been shewn, that the Christian Church is Christ's *spiritual army* upon earth

the Korān, THE HOST OF HEAVEN AND THE STARS, WERE CAST DOWN TO THE GROUND AND TRAMPLED

The Mahommedan reader will next be pleased to observe, that the vision goes on to shew, that that exaltation which Mahomed had chosen for himself in opposition to Christ, and for the accomplishment of which he had made arrangement during his life, God actually permitted to come to pass after his death. With reference to this matter, it is written,—“HE MAGNIFIED HIMSELF EVEN TO THE PRINCE OF THE HOST, AND BY HIM WAS THE DAILY SACRIFICE TAKEN AWAY, AND THE PLACE OF HIS SANCTUARY WAS CAST DOWN, AND A HOST WAS GIVEN HIM AGAINST THE DAILY SACRIFICE BY REASON OF TRANSGRESSION, AND IT CAST DOWN THE TRUTH TO THE GROUND, AND IT PRACTISED AND PROSPERED.” Gabriel in expounding this passage declares,—“HE (VIZ, THE AFOREMENTIONED KING) THROUGH HIS POLICY, SHALL CAUSE CRAFT TO PROSPER IN HIS HAND AND HE SHALL MAGNIFY HIMSELF IN HIS HEART, AND BY PEACE SHALL DESTROY MANY HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES, BUT HE SHALL BE BROKEN WITHOUT HAND.” Mahommed, as has before been shewn, designed, by vilifying the doctrines of the Holy Scriptures, to set himself up as the last of the prophets, and saviour of the world. With this intention, he in the Korān denied the divinity of the Son of God, proclaiming himself to be greater than Christ. For this reason, it is written in the prophecy,—“HE SHALL STAND UP AGAINST THE PRINCE OF PRINCES.” Moreover, that which Mahommed had by the way of precept begun in his lifetime, the Caliphs with unbounded zeal perfected after his death. By which is meant, that wherever they carried their conquests in Christian countries, they proposed for the acceptance of the populace, Mahommed as a greater than Christ. Those who rejected this blasphemous proposition, they ruthlessly slew and those who apostatized and acknowledged Mahommed to be greater than Christ, they spared. Thus did THE PROPHET OF ARABIA SUCCEED IN MAGNIFYING HIMSELF EVEN TO THE PRINCE OF PRINCES and in this way, as set forth in the prophecy, DID HE DESTROY THE SOULS OF MANY BY PEACE.

Lastly, let the Mahommedan reader observe, that by this rigorous and bloody persecution of the Müsslemāns, the daily sacrifice, as mentioned in the prophecy, was taken away or in plain words, Christ was robbed of his daily worship. For mark, He himself having come into the world and presented an honourable atonement for sin, the bleeding sacrifices which in a former age were offered by the Mosaic Church, and which were mere patterns of *Hum*, are altogether unnecessary. But in place of them, the Christian Church presents the sacrifice of praise and thanksgiving, for the salvation established through *his* glorious sacrifice.* By

* E R It is not from this fact to be inferred that *the sacrifice of praise and thanksgiving* for God's goodness in the salvation of man by Jesus Christ, originated with the Christian Church for the ancient Mosaic Church also, along

the desolating of the Church therefore, and the introduction of the doctrines of the Korān in its place, THE DAILY SACRIFICE, VIZ, THE PRAISE AND THANKSGIVING OF THE CHURCH, WAS ABOLISHED, AND CHRIST ROBBED OF HIS WORSHIP But not only this, for the vision goes on to shew, that by reason of transgression, there was given to this king of fierce countenance AN HOST AGAINST THE DAILY SACRIFICE, AND IT CAST DOWN THE TRUTH TO THE GROUND, AND PRACTISED AND PROSPERED The meaning of which is, that in opposition to the host of heaven and the stars, or Church of Christ, its bishops, and ministers, A MAHOMMEDAN PRIESTLY HOST, and religious polity, were permanently established by which priestly host, THE TRUTH OF THE GOSPEL was brought into contempt in many parts of the world where once it flourished, and remains as it were cast to the ground to the present day

From the many proofs which have been adduced above, it is demonstrated, that the various parts of the divine vision which appeared to Daniel, bear an exact resemblance to the circumstances of Mahommed's kingdom We trust that in future it will be apparent to Mahommedans, that the religion which they have boasted as the greatest of all boons, is, as Daniel has shewn, only a fearful judgment which Jehovah permitted to come to pass because of the hypocrisy, image worship, and heresy, which had long been current in the professing Church of Christ In bringing this important prophecy to a close therefore, we once more remind the reader, that *except Mahommed* there is no other party in the whole range of history, whose life, writings, and kingdom, bear an exact resemblance to the contents of Daniel's vision It is Mahommed alone, who through forging dark sentences in the name of God, raised himself from a condition of poverty to kingly dignity It is he alone, who by means of dark sentences, has established throughout a period of twelve centuries and a half a temporal and spiritual kingdom upon the earth It is he alone, who by force of dark sentences, has trampled upon the Church of Christ, and robbed the Prince thereof of his daily worship It is he alone, who through dark sentences has represented himself as greater than the Son of God, and thus, stood up in antagonism to Deity itself Hence, this king of fierce countenance of whom Daniel makes mention, is certainly Mahommed whose kingdom, long though it has existed, and widely though it has spread, shall nevertheless in accordance with the predestination of God, be broken *without hand*

with those bleeding sacrifices which prefigured Christ's death and atonement, presented *the very same* In the cxi^b Psalm of the Zuboor at the 21st verse, it is thus written,— 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men' And *let them sacrifice the sacrifices of thanksgiving* and declare his works with rejoicing And in the cxvi^b Psalm, at the 16th verse, it is also written,— O Lord, truly I am thy servant I am thy servant, and the son of thine handmaid thou hast loosed my bonds I will offer thee the sacrifice of thanksgiving, and call upon the name of the Lord "

Let the Mahommedan reader therefore observe, that when with reference to the overthrow of the kingdom in question it is said, "WITHOUT HAND," the meaning doubtless is, that God without the aid of the sword, or the power of man, shall make it his special care to bring this *antichristian kingdom* to nought. Should any one feel inclined to ask the question, In what way shall the Mahommedan kingdom be broken without hand? we answer, that our belief is, THAT BY THE TRUTH OF THE GOSPEL, WITH WHICH FROM THE TIME OF THE REVEALING OF THE KORAN HAS BEEN AT OPEN ANTAGONISM, JEHOVAH WILL CARRY OUT THIS PURPOSE.

At length, through the grace and favour of God, the important work for which we took up the pen, is concluded. In the name of Jesus Christ, the Son of God, and Saviour of the world, we have here placed the truth of salvation before Mahommedans in such an intelligible manner, that if they shall carefully ponder it, seeking guidance from God, it is not possible that they should fail to understand it. In closing the argument, we deem it right to remind our readers a second time, that in the day of judgment it will not only be incumbent upon us to give account of the sins of the flesh, BUT TO ANSWER FOR HAVING DESPISED THOSE GLAD TIDINGS OF SALVATION, WHICH HAVE BEEN REVEALED BY MOSES, DAVID, THE HEBREW PROPHETS, AND JESUS CHRIST. Mahommedans may rest assured, that to answer for such a matter will be altogether impossible because, the testimony of Mahommed himself, together with their own admissions, will be dead against them. For mark, Mahommed in many parts of the Korān, confesses the divine inspiration of the Old and New Testaments and the Mahommedan sect also admits, that Moses, David, the Hebrew Prophets, and Jesus Christ, were all faithful servants of God, and taught in his Name. If so, then, THEY MAY BE CERTAIN, THAT THE LORD WILL WITH THE GREATEST SEVERITY CONDEMN THEM, FOR CASTING THE DOCTRINES OF HIS PROPHETS BEHIND THEIR BACKS.

Having ended the discussion relative to the Books in dispute, we desire to submit the following simple question to our Mahommedan friends viz,—In what manner do Mahommedans think the souls of men were saved *before* the time of Mahommed? Nigh 4,600 years had rolled away, ere the prophet of Arabia was ushered into the world. Do Mahommedans indeed think, that during that vast period no person was saved? If so, then Abraham, Isaac, Jacob, and Moses,—with all those holy servants of God who lived previously to the time of Mahommed, have perished. But if Mahommedans *do* think, that the souls of men were saved prior to the era of Mahommed, then, we ask,—BY WHAT MEANS WERE THEY SAVED? It is evident that it could not have been by faith in Mahommed and obedience to the Korān, because neither Mahommed nor his book were in existence nor had the bare report of them been heard by any one. For it is certain, that except the solitary prediction of the prophet Daniel submitted in this chapter, the

Old and New Testaments contain no second mention of Mahommed * In the 4,600 years therefore, that intervened between the creation of the world and the appearing of Mahommed, By what means were the souls of men saved ? We await the answer of Mahommedans But before any Mahommedan attempts to reply to this question, we earnestly press upon him, THAT HE SHOULD ONCE MORE WITH THE DEEPEST CONSIDERATION ENQUIRE INTO THE MEANING OF THE BLEEDING SACRIFICES OF MOSES,† THE SUBSTANCE OF THE PROPHECIES, THE SUPERNATURAL BIRTH OF JESUS CHRIST, TOGETHER WITH HIS DEATH, RESURRECTION, AND ASCENSION

And now, to the Father, the Son, and the Holy Ghost, the Triune Jehovah, before whom in the awful day of judgment both Christians and Mahommedans will be under necessity to stand, we commit the book *Sulāsut Tāl Kūtūb* and its Mahommedan readers God of his free grace and favour, make this little Volume to be as an angel of light, and messenger of peace, to the countless myriads of Islam To Him alone throughout eternity, belong honour, and glory, and praise !

AMEN ! AND, AMEN !

* E R At the time of writing this passage it escaped the Author's memory, that in the closing book of the New Testament, or Book of Revelation, there are three distinct passages which seem to point directly to Mahommed, under the title of *The False Prophet* The reader can consult them at his leisure they are found in the xvi^h chapter, at the 13th verse the xix^h, at the 20th verse and the xx^h, at the 13th verse It may also be well to add, that the whole of the prediction in the ix^h chapter, is by the ablest commentators supposed to refer to the very same judgment as has been unfolded in this chapter but more particularly to the latter portion of it, viz, the devastations of the Calphs, or Vicegerents of Mahommed If the reader will take the trouble to compare the 1st, 2nd and 3rd verses of the prediction, with what has here been advanced concerning the rise and progress of the kingdom of Islam through means of the dark sentences of Mahommed, he can scarcely fail to be struck with the similarity and will in all probability entirely concur with us in the conclusion,—that Mahommedanism is the most malignant curse, that ever for the punishment of the sin of earth broke forth from Hell

† E R Should any Inquirer think it strange, that such an important matter as the atonement for sin should have been taught in ancient times by so rude a means as the typical sacrifice of animals, let him remember, that the communities with which God adopted this plan were wholly uncultivated,—without education, books, or schoolmasters and whose very limited amount of knowledge was gathered almost exclusively by means of the senses In the case of such parties, it is evident, that a more effectual method of teaching the atonement could not have been devised, than to ordain, that Jehovah's acceptance of their daily worship, and pardon of their frequent sins should be solely in virtue of the unblemished and bleeding sacrifice laid upon the divine altar

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BE it known,—That if after thoroughly investigating the innumerable proofs contained in the book *Sulāsut Tāl Kūtūb*, Mahomedans shall persist in denying the evidence of the Old and New Testaments in the important matter of salvation, then, it is but just, that for the guidance of *a curse stricken world*, they should shew UPON EVIDENCE MORE TRUSTWORTHY the appointed way of *deliverance*. For man has but *one* soul, and *that* may well be accounted his true riches. Should *it* be involved in hell, it would be as the losing of all that he possesses. moreover, this loss *is for ever and ever*. For this reason, the blessing of salvation is of surpassing—nay ' infinite importance. And forasmuch as neither pride of heart, nor the boast of sect, nor the vaunt of religion itself, can avail for the pardon of the soul, it is clear, that *to ascertain according to infallible testimony God's way of salvation*, can be no light matter. We feel justified therefore, in demanding of all those persons who in the matter of salvation deny the testimony of the Holy Scriptures, THAT THEY SHEW UPON EVIDENCE MORE TRUSTWORTHY THAN THE EVIDENCE OF THOSE BOOKS, THE TRUE WAY OF MAN'S DELIVERANCE.

